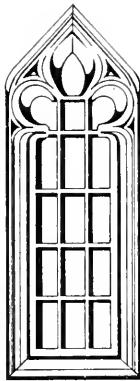


The History of Main Street United Methodist Church

Greenwood, South Carolina

Harry R. Mays



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The History of
MAIN STREET
UNITED METHODIST CHURCH
Greenwood, South Carolina



Interior of Main Street United Methodist Church decorated for Christmas.

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MAIN STREET
UNITED METHODIST CHURCH
Greenwood, South Carolina

Harry R. Mays

Providence House Publishers
Franklin, Tennessee

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Main Steet United Methodist Church
Greenwood, South Carolina

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DEDICATED
TO THE MORE THAN
7,000 PERSONS
WHO SINCE 1858 HAVE BEEN MEMBERS
OF THE CONGREGATION KNOWN AS
GREENWOOD METHODIST EPISCOPAL CHURCH, SOUTH
MAIN STREET METHODIST EPISCOPAL CHURCH, SOUTH
MAIN STREET METHODIST CHURCH
AND
MAIN STREET UNITED METHODIST CHURCH

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Preface

This book is an effort to describe how more than seven thousand persons over a century and a quarter related together as a congregation. In the biblical Book of Acts such congregational members are referred to as saints. It seems quite proper to use that same term for members of this congregation. The result would be a subtitle that reads, "The Acts of the Saints Who Are Main Street Church."

Persons relating to their God and Savior are the warp and woof of congregational life, but local records generally report church life in broad strokes. How precious it would be to know the faith story of those seven thousand "Main Streeters," but such facts are generally available only at some point of controversy. Let one example suffice.

Some years ago a book entitled *The Stained Glass Jungle* became popular in Methodist Church circles. The story was a fictionalized tale of a young pastor learning his way through the traditional power structure of a Methodist Annual Conference. A copy of the book was ordered for the library of Main Street Church, but the book was never reported available for congregational reading. Finally the truth was revealed. Two self-appointed censors had taken the book and carefully supervised its burning in the furnace used to heat the church building. "It is too naughty to read," was the censors' explanation. There have been a few such unholy acts like the above by some would-be saints, but the church records tend to generalize at these points. Forgiveness is a congregational virtue to be praised and appreciated, even if it

bends the way history is ultimately presented in church records.

Fortunately sources beyond available church records provide considerable breadth to the Main Street story. The Bibliography gives an indication of these sources.

Many have helped in this project. Herbert Hucks, Archivist for the South Carolina United Methodist Annual Conference, accumulated archival sources that provided invaluable and, in some cases, unique information. Hucks also suggested avenues of inquiry that made the search for information from the past much easier. No amount of thanks is sufficient for his assistance in the search for the Main Street Church story.

The staffs of the South Caroliniana Library of the University of South Carolina and the Greenwood Public Library were helpful, patient, and capable as they provided high levels of skill in assisting in research.

At Main Street Church there were helpers too. C. J. Lupo, Jr., and Carlos O. Gardner, Jr., both Senior Pastors during the writing of this book, offered unequivocal support. Jan Marshall, Assistant to the Pastor, was especially helpful in making available the oldest church records. Betsy Stockman Wood, Chair of the History Committee, has in many ways helped and supported as the congregation's official representative in this project. In a real sense this is her book, too, because she has shared in so many decisions and has been the guide in the process that stretched from the seeking of a writer to the printing and sale of the book. To the members of the History Committee, Hennie Cox, Lalia Huguley, Bettye Kinard, Becky Melton, Gee Poe, Clara Rodgers, and Nettie Spraker, go thanks for their continued support. That Committee is preserving much from the past that could have been lost to hasty and unthinking clean-up campaigns.

One Main Street Church member has made a very significant contribution to the overall presentation of the text. Dr. Mary Lynn Polk of the Lander College English faculty provided her editorial skill to enhance the readability of the text. How can one thank her enough?

Both Andrew Miller, President, and Mary Wheeler,

Managing Editor, at Providence House, the publishers of this book, helped in many ways to bring this project to completion. They enabled one who had never attempted to publish anything to move with confidence through the process. They were patient yet professional, as the book in your hands is clear evidence.

Tom Hutto of Hutto Photography was the dependable one who advised, criticized, and ultimately produced the photographic prints used in this book. His cooperative spirit was priceless.

Very special appreciation goes to Harriet Anderson Mays. She struggled to computerize the writings and re-writings of the text. All along she helped in the textual construction and acted as a conceptual sounding board in the search to make the often dry bones of history take on the flesh of a human story. In all of this her patience endured when others would have shot the writer.

As you read this book and discover errors, mark those against the author. One word of caution. Most local church records are hand-written. Not every item is written legibly, and it is not unusual to have misspelled words. Names are especially vulnerable to error, and initials are suspect at times. If you doubt the presentation of a name, your doubt may be justified. What you doubt, however, is the form in which some long-dead secretary wrote for the record. "Blessed are the merciful."

If you read this book and are inspired, it is the strength of "the people called Methodists" who are Main Street Church. If you read this book and are amazed at what the congregation has accomplished since 1858, that is evidence of the power of God, the guidance of the Lord of the Church, and the presence of the Holy Spirit in the midst of the life of this congregation that continues to do its faith in Greenwood.

Harry R. Mays
Heritage Hills
Greenwood, South Carolina
Good Friday 1992

*"The only way to look into the future
is to stand on the shoulders of the past."
—author unknown*

Chapter 1

In the Beginning

The year was 1858 and the village of Greenwood had fewer than three hundred residents. The year before the Legislature of South Carolina had granted to the village a charter of incorporation. In 1852 the Charleston and Columbia Railroad had reached Greenwood, tying the village to both Greenville and Columbia. Although small and still struggling to survive, Greenwood felt it was at the very edge of great things.

Records indicate that in 1823 James Pert had built a log house on the site that would become Greenwood. The following year John McGehee also erected a log house in the vicinity of Pert's, and the McGehees used their log house as a summer home. John McGehee was an attorney who, with his young bride, lived in Cambridge, the village that pre-dated modern Ninety Six. Community wisdom in Cambridge was that it was not a healthy place to live during the summer heat because of the mosquitoes and malaria (which no one at the time saw as a single problem). The McGehee family was but the first of several Cambridge families who chose to summer on the comparatively high ground around Pert's house. Although the McGehees moved to Florida in 1829, the community they had led into existence continued to expand slowly as a year-round village. In 1837 a post office had been established and was assigned the name

"Woodville." In 1850 the name of the post office was changed to "Greenwood," recognizing the name that Mrs. McGehee had selected for their summer home a quarter-century earlier.

Greenwood in 1858 was little more than a collection of a few residences, one or two crossroads businesses that could best be labeled "general stores," and a tiny railroad station. It was still forty years before Greenwood County would be formed out of parts of the old Abbeville District. To understand the way Methodism came to Greenwood readers should note something of the historical background of the area.

In colonial South Carolina the overwhelming majority of the population lived near the coastline. To the seaboard settlers the "back country" began not many miles inland, and the "up-country" above the Fall Line was considered to be the wild frontier and Indian territory. Early contacts with the Cherokee Indians in the lower Piedmont were made by traders who went among the Indians to swap cloth, beads, firearms, gunpowder, and liquor in exchange for animal pelts. This lucrative business enticed a handful of hardy families to settle in what became known as the Ninety Six District. By the 1730s a few dozen white families were scattered across the huge area bounded by the Saluda River on the east, the Savannah River on the west, a line to the north along the lower boundary of what is now Anderson County, and a line to the south along the lower boundaries of today's Saluda and Edgefield Counties. When Robert Goudy opened his log cabin trading post at Ninety Six in the early 1750s, he had no close neighbors, white or Indian.

Over the next two decades Indian-white relations in what became known as the Ninety Six Judicial District were sometimes good and on occasion dangerous. In 1755 the Cherokee Nation ceded much of the lower Piedmont to the royal colony of South Carolina along a line generally following the lower boundary of today's Anderson County. Not, however, until after the American Revolution did most would-be settlers feel comfortable living in the area and not fearing Indian attacks. As the 1760s and early 1770s passed, the number of permanent residents grew. Men and

women from Ireland, Scotland, Germany, and the colonies north of the Carolinas began to seek the good farm land that was known to be available near what later became the town of Ninety Six. At the end of the American Revolution in 1782 a near flood of immigrants began to pour into what would one day be Greenwood County.

Because of communication and travel difficulties, most of the immigration into the up-country of South Carolina came down the Great Wagon Road that led from Philadelphia southwestward through the Shenandoah Valley of Virginia into the Piedmont Carolinas. As Alfred Glaze Smith, Jr., points out, "A thick belt of swamps made connections with the coastal areas extremely difficult, and communications with Philadelphia, though much further in distance, was no further in time." Thus, growing crops for sale or export was impractical. These settlers, therefore, at first farmed only to produce crops that would support them and their families. It was a couple of decades into the nineteenth century before short staple cotton became the dominant cash crop for the up-state of that era. Likewise, the development of some form of river traffic was necessary before exports of any kind could be developed above the Fall Line. Consequently, the Piedmont of South Carolina developed a character and attitudes that were foreign to those of families that had been residents along the coastline before the Piedmont began to be developed.

Methodism came into the up-state of South Carolina along that Great Wagon Road as settlers brought with them the basic religious ideas of John Wesley and the hymns of his brother Charles. No records exist to identify either the first Methodists or the first circuit-riding pastors in the Greenwood area. Evidence does exist of occasional visits by Methodist pastors like James Foster, who came into the Piedmont in the 1760s and 1770s. Certainly by the time the Methodist Episcopal Church was organized in Baltimore at the Christmas Conference of 1784 unnamed Methodist traveling preachers had begun riding circuits that included parts of the Ninety Six District.

A.H. Mitchell, then rector of the school at Cokesbury, wrote in 1838 that Thomas Humphries had formed between fifty and sixty years earlier a Methodist Society at what would become known as the Tabernacle Methodist Episcopal Church. That would have meant that this Society (or congregation) at Tabernacle Church dated from the period between 1778 and 1788. The Journal of Bishop Francis Asbury, the first church-wide leader of American Methodism, reveals that on November 24, 1800, he visited the home of George Conner and preached that evening in "Conner's Meeting House." (This would have been located along the modern highway 254 and about a mile south of the present Park Seed Company.) The next day Bishop Asbury and his traveling companion, Richard Whatcoat, continued their trip on horseback southward to visit Hugh Porter, a Methodist Local Preacher, who lived near the present Rehoboth Methodist church in lower Greenwood County.

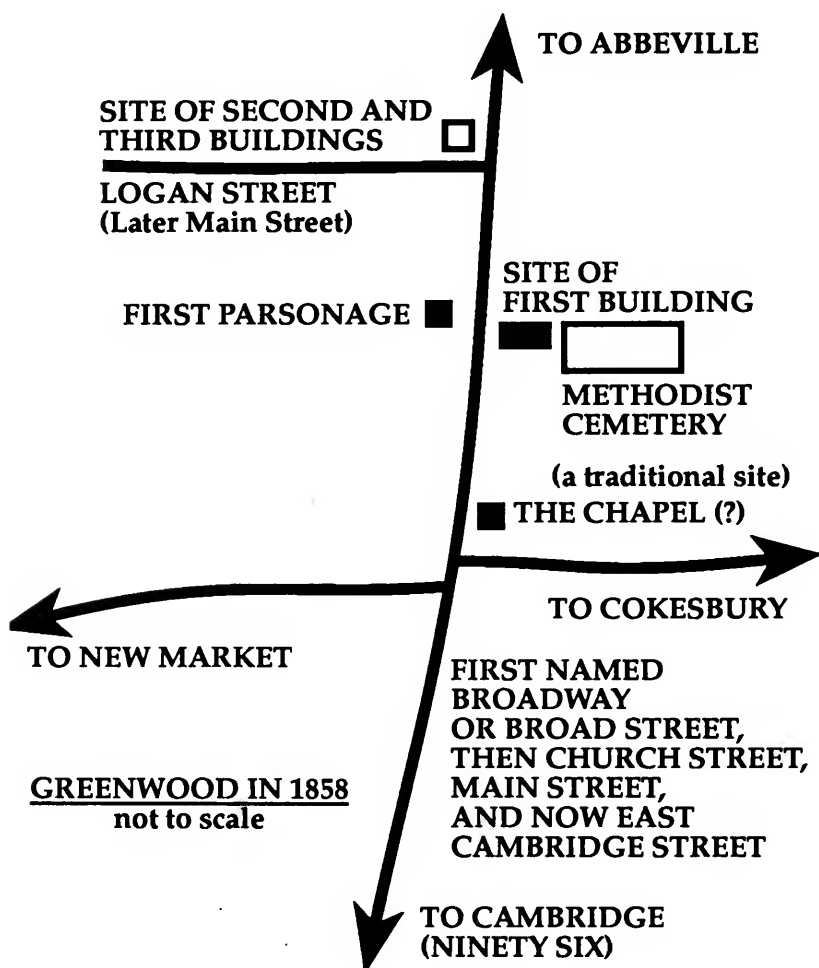
Three weeks later Asbury and Whatcoat returned to George Conner's, and there, on December 16, 1800, a Quarterly Conference was held for the Bush River Circuit. The Bush River Circuit at that time encompassed all of what was then called Abbeville District as well as territory to the east of the Saluda River. Records do not indicate how many preaching places and how many buildings like Conner's Chapel existed, but Asbury admits that "there were at that time few Methodists, the most populous settlements being composed of Presbyterians." It would not have been unusual for the Bush River Circuit to have had a hundred or more preaching appointments scattered over a trail two or three hundred miles long. Asbury, who traveled through all of the original thirteen colonies on horseback, observed that Abbeville District, which then stretched from the Savannah to the Saluda Rivers, "had the best land of any county in the State." Nine years later, in January of 1809, Bishop Asbury again rode through Abbeville District and stopped at George Conner's to enjoy the hospitality of this early Methodist layman. Asbury notes in his journal, "At Conner's Chapel I spoke on Thursday. After the sermon I ordained John Stone a local deacon."

Conner's Chapel is described as nothing more than a one-room log cabin set in a small clearing on land owned by Conner.

By 1820 the name of Conner's Chapel (or Meeting House) had been changed to the Tabernacle Methodist Episcopal Church, and a growing congregation was developing at this site just a couple of miles north of present-day Greenwood. In that year Stephen Olin arrived to establish a school at Tabernacle Church. (Public schools were not a part of the South Carolina scene until close to the end of the nineteenth century.) Olin, a graduate of Middlebury College in Vermont, was hired to organize Tabernacle Academy. He remained at the Academy for four years and then left to become a minister in the South Carolina Methodist Annual Conference. His work as a minister was short-lived; ill health forced him to leave what was called the "traveling ministry," and he became a well-known college professor and president, first at Randolph-Macon College in Virginia, and later at Wesleyan University in Connecticut. A few years after Olin's departure, the Tabernacle Academy was closed. Most of the nearby residents and church members had moved two miles northward to the planned community first known as Mount Ariel and later as Cokesbury.

The Cokesbury community was described by E. Don Herd, Jr., as a "planned town where the residents hoped to establish the perfect community." Cokesbury Academy became well known all across South Carolina as it trained and produced some of the political, religious, and business leaders of the state in the last half of the nineteenth century. It was not until the early twentieth century that efforts to operate this church-related academy were finally halted. Accurate calculation of the effect of this educational effort is not possible, but, measured against many schools and academies that flourished and then died in the nineteenth century up-country of South Carolina, Tabernacle Academy and Cokesbury Academy or Conference School were among the leaders.

By the end of the Civil War the community that once had supported Tabernacle Church had disappeared, and the building



stood abandoned and decaying. In 1873 the trustees of the Greenwood Circuit decided that the building that had housed the congregation of Tabernacle Church should be dismantled and the lumber used in erecting a parsonage for the pastor of the Circuit in the town of Greenwood. This house, which stands on the north side of the 400 block of East Cambridge Street, is a direct tie that links Main Street Church to its antecedents and the historical past out of which it arose.

Chapter 2

Organizing in God's Name

It was in 1850 that the Post Office named Woodville officially was renamed Greenwood. At the time Greenwood was no more than a village of a few residences scattered along the road that connected Abbeville with Cambridge and the village near that other crossroads now known as Ninety Six. Near the center of the village was the Baptist-related Fuller Institute for Girls located near the old Methodist Cemetery on today's Cambridge Avenue. At the eastern end of town was located the Hodges Institute, a Presbyterian-related school for boys. About midway between the two schools was a building known locally as "the chapel." According to C.M. Calhoun, the chapel was located at the corner of today's Cokesbury and East Cambridge Streets, or "near McClintock's store on Broadway," and was no more than a single room building erected as a public meeting hall for the village. Any preacher who rode into town on horseback, whether he was Baptist, Methodist or Presbyterian, could gather a group for a preaching service at the chapel. Here various school-related meetings and other community gatherings were also held. It was in the chapel, for example, that the strategy was planned that brought the Columbia to Greenville Railroad through Greenwood in 1852 instead of along the more direct route by way of the town of Laurens.

The census records of 1850 suggest the composition of the community of Greenwood at that time. There were five carpenters, one of whom was a free black man, a brick and stone mason, and a cabinet maker. There was a confectioner, a boot and shoe maker, a tailor, a coachmaker, and some crewmen related to the railroad. There were only three merchants, indicating that the village business district was very small. Two physicians and two druggists represented the medical community. Also three medical students were serving apprenticeships under a local physician as they trained to become qualified doctors of medicine. In the area loosely referred to as the Greenwood Post Office in the census records, some 334 free persons lived, including one free black couple and their four free children; apparently this was the family of the free black carpenter. The two clergymen in town, one Baptist and one Presbyterian, and a couple of teachers, were related to the schools. Except for farm owners and four overseers, no other occupations were mentioned among the citizens.

The village of Greenwood in 1850 could claim no organized churches. The Presbyterians worshipped at "the Rock" Church; Baptists traveled to nearby Mount Moriah Church, while the Methodists generally attended worship at Mount Lebanon Church, Tabernacle Church, or Tranquil Church. All of these congregations were less than an hour's ride from the village by horseback or a horse-drawn vehicle.

About 1850 the Methodists of Abbeville, Cokesbury, Ninety Six, and Greenwood developed a campground just off Deadfall Road at the bridge crossing Little John's Creek. There annual camp meetings were conducted for more than a decade. Families planned for months in order to enjoy the two or three weeks of camp meeting time. The meals served were delicious, according to all reports, and convivial socializing (and courting) was enjoyed as much as the well-filled schedules of preaching by any number of visiting clergymen. Visiting politicians were more numerous than the preachers, for the campgrounds were looked upon as a fertile place for those soliciting votes.

By 1857 there was sufficient growth around the village of

Greenwood to justify its incorporation. The chapel was used as the theoretical center of the town, and a circle with a one-mile radius was drawn to establish the boundary of Greenwood. The 1860 census suggests the growth of the population in and around the new town. A seamstress, a silversmith, and a tinner had added their skills. A blacksmith, a harness maker and his apprentice, a coach maker, a coach painter, and four wagonmakers tell of a new industry that had arisen to bolster the town's growing reputation for progress. The number of merchants, traders, and peddlers had quadrupled in number to twelve since the last census. An "inventor/merchant," S.L. Bonds, was enjoying a varied career that is an untold story of a native genius. Seven physicians and a dentist were serving the health needs as Greenwood developed a primitive medical community of its own. A hotel-keeper and a boarding house operator demonstrated the evolution of a need to house transient peddlers and other business travelers brought to Greenwood by the railroad. For a town of just about three hundred persons, free and slave, Greenwood was growing. On December 21, 1857, the South Carolina Legislature voted to present a charter of incorporation to this growing community.

No records are known to exist that relate precise details about the moment of organization of the Greenwood Methodist Church, as Main Street Methodist Church was first named. From cherished traditions and from some known facts about the ways of circuit-riding Methodist preachers at that time, however, some general details about the congregation's origin may be presumed.

William H. Lawton, pastor-in-charge of the Ninety Six Circuit, was the Methodist Episcopal Church, South, representative in the birth of organized Methodism in the village of Greenwood. A native of what is now Hampton County, South Carolina, Lawton had grown up in a "home of culture and wealth." At the time of his death in 1893 his friend, J. Thomas Pate, wrote in Lawton's memoir for the South Carolina Annual Conference *Journal*, "His father was one of the most cultured, influential and wealthy men of the lower section of the State. His piety was of the purest type. Upon his children—especially

William—he made an indelible impression.” Educated at Randolph Macon College in Virginia, William Lawton had brought his bride from Virginia to South Carolina where he went into business with his father. Seeking a new purpose for his life, Lawton left South Carolina to settle in Florida. There Bishop James O. Andrew, a family friend, helped the then thirty-year-old Lawton to respond to a spiritual call to the Methodist ministry, a call Lawton had encountered and was denying. Returning to South Carolina, Lawton was sorely tried by the unexpected death of his wife and the grief that followed.

Overcoming his grief, Lawton joined the South Carolina Annual Conference of the Methodist Episcopal Church, South, in 1852. After serving appointments to the Barnwell, Orangeburg, and Cypress Circuits, he arrived in the Greenwood area in 1858 to serve the newly established Ninety Six Circuit. The churches of this circuit were Asbury, Bethel, Bethlehem, Ebenezer, Kinards, Rehoboth, Salem, Tabernacle, and Tranquil.

As the son of a wealthy low-country planter, Lawton was a man of considerable wealth. Today he would be considered a multi-millionaire. However, William Lawton and his second wife, Ann, whom he had met and married while serving in Orangeburg, made no pretense of wealth as they lived in the frugal fashion typical of the Methodist circuit-riding pastors of that era. Nevertheless, as the census enumerator knew, in 1860 William H. Lawton appears to have been possibly the wealthiest person in the Greenwood community.

Decades later, when Lawton was superannuated (retired), he and his wife moved to a home they established north of Ninety Six near the Saluda River. There they were living when Lawton died in 1893. In his period of retirement the Lawtons visited Greenwood many times, and he preached on several occasions at the Greenwood Methodist Church.

There is no argument that William Lawton was the organizing pastor of the Greenwood Methodist Church. There is suggestive evidence, however, that Colin Murchison and his immediate predecessors serving the Abbeville Circuit prior to 1858 had

begun work that bore fruit under Lawton's pastorate. During the first seventy-five years of Methodism's life in America, circuits were ridden on horseback six days a week; Monday was the day generally reserved for the preachers to prepare for their grueling activities. By 1857 the Abbeville Circuit had more than thirty churches and preaching places to be routinely visited by the pastor of the circuit. Preaching places were locations where no church building or organized congregation existed but where the circuit-riding pastor regularly visited to conduct worship services. Although these were not considered to be formally organized local churches, those who faithfully attended worship services at the preaching places were considered to be members of the Methodist Episcopal Church, South. Consequently, Lawton was building upon a spiritual foundation already laid by Murchison and others in the Greenwood village area prior to 1858.

When the Abbeville Circuit was divided at the 1857 session of Annual Conference, three circuits resulted: the Cokesbury Circuit, the Ninety Six Circuit, and the Abbeville Circuit. Each of these circuits had about ten regular preaching appointments. In this division of the huge Abbeville Circuit both William Lawton and John Carlisle came to Greenwood to live. Thus Lawton was on the scene to organize what for fifty years would be known as the Greenwood Methodist Church. Carlisle was serving the Cokesbury Circuit.

That the new congregation of Methodists used "the chapel" for their regular worship services is a valid assumption. These services, however, were not necessarily held weekly or even on Sunday. Scheduling was a complicated matter for the circuit riders, and congregations were delighted to welcome their pastor whenever he could come.

Tradition declares that William Lawton met with seven women to organize and charter the Greenwood Methodist Church. Those seven were listed by Charles in his 1958 historical statement concerning Main Street Methodist Church: Mrs. L.D. Merriman, Mrs. Eliza Turpin, Miss Anna Turpin, Mrs. Elizabeth

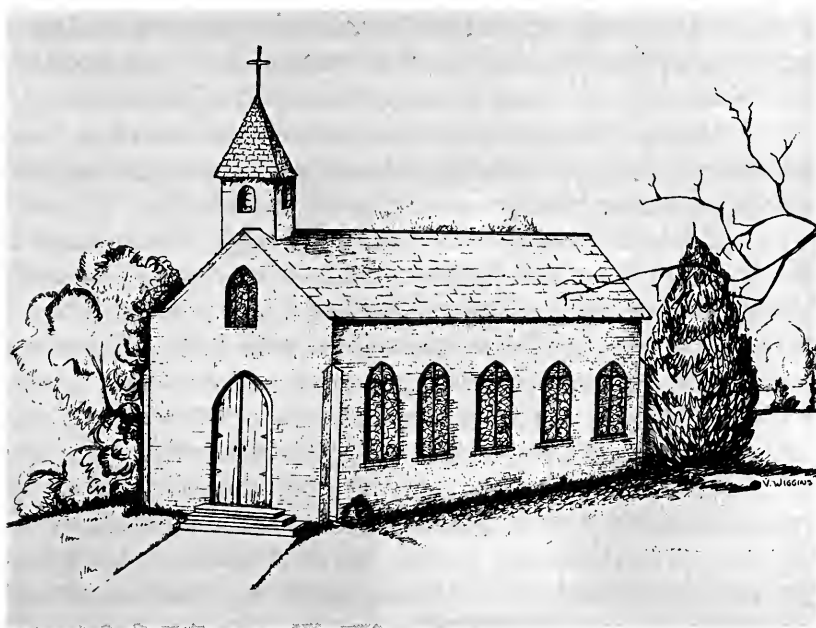
Byrd, Mrs. R.H. Mounts, Mrs. Milton Osborne, and Mrs. Mary D. Bailey. George C. Hodges, an early leader of the congregation, lists the first members as Mr. L.D. Merriman, Mrs. Elizabeth Byrd, Mrs. Eliza Turpin, Mrs. R.H. Mounce [sic], Mrs. Milton Osborne, Miss Anna Turpin, and Mrs. Mary D. Bailey. James F. Davis, another equally early member, insisted that the first membership in the congregation included the seven women listed by Charles and three men: L.D. Merriman, R.A. Bailey, and Milton Osborne. Davis wrote, "I saw this in the 'minute book' which my successor lost." S.H. McGhee, another old-timer in the congregation, was certain that the list should not contain the name of Mrs. Elizabeth Byrd but should include the name of Mrs. A. St. Claire Lee, and he, too, spelled the Mounts name "Mounce." All of these lists can be found published in either the Greenwood newspapers or the *Southern Christian Advocate*, and the author of each list claims it to be authoritative.

Which of the above lists is absolutely correct there is no way to confirm, since no records exist of the membership until 1889. Because the Methodist Episcopal Church, South, did not permit women to be Stewards or Trustees or Sunday School Superintendents in a local church until well into the twentieth century, however, it is difficult to understand how an all-women congregation could have been organized in 1858.

Men were involved in the earliest days of the Greenwood Methodist Church. Captain J.R. Tarrant, for example, was the first Superintendent of the Sunday School. Also, James A. Bailey was, until his death in 1871, the first treasurer of the church as well as the secretary of the church conference. One must keep in mind the fact that, to the Methodists of the mid-nineteenth century, the definition of "charter member" was not so specific as is that term in the late twentieth century. The example of Eliza Turpin and her daughter, Anna, is a case in point. The Turpins did not move to Greenwood from Cokesbury until after the death of Mrs. Turpin's Methodist minister husband in April of 1859. The names of those two women, however, are included in every charter membership list. This demonstrates the impossibility of imposing

current definitions upon what was an accepted practice more than a century ago.

The tradition that seven women could have been the leaders in the beginning of organized Methodism in Greenwood startles many who are familiar with the attitudes of the Old South toward women. Forgotten by such doubters is the fact that traditions generally are based upon some elements of fact. Could it have been that those ladies were the nucleus around which William Lawton was able to organize a congregation in Greenwood? Were they able to encourage their husbands and other men in the community and lead these men to support what became the Greenwood Methodist Church? George C. Hodges, as mentioned earlier, was a leader in Methodist circles almost from the beginning of the congregation. Writing in 1897 in the *South Carolina Methodist Advocate*, he accepted the tradition as generally factual. By the time Hodges wrote, all of the organizing members as well as their pastor of that earliest date had "passed over the river to the heavenly land of promise." He commented, "God buries his workmen, but carries on his work." Hodges had known all of the earliest persons involved in the organization of Greenwood Methodist Church. It is quite possible that seven women constituted one of the "classes" that were an integral part of organized Methodism from the beginning of the denomination until almost the twentieth century. The "class meeting" was a venerable Wesleyan idea in which a small group met weekly for spiritual examination and group support. One needs to remember, however, that there is no correlation whatsoever between a Sunday School Class in 1858 or any other date and a "class meeting." Under the guidance of their class leader, who may well have been their pastor, it would have been quite normal for the "class" to cooperate with others in the vicinity to bring into being the Greenwood Methodist Church. When one understands the history of John Wesley's concept of the "class meeting," it is easy to visualize how from just such a close knit, spiritually alive and motivated group, the need for an organized Methodist Church in Greenwood was first perceived.



Depiction of the first building of the Greenwood Methodist Church based upon a sketch in a notebook of Mrs. C. W. Tribble. (Artist: Virginia Wiggins)

In his *Index-Journal* column, "On the Road," Harry Legare Watson recorded some insights into the lives of early Greenwood Methodist Church personalities. Mary Hodges Bailey (Mrs. Samuel A.) was married to one of the partners of the post-Civil War Greenwood mercantile firm of Bailey, Hodges and Company. Mary Hodges Bailey was a native of nearby Cokesbury. She had been baptised Mary Ann Dorothy Hodges, the child of Samuel Anderson Hodges and Mary Conner Hodges. Her mother was a descendant of George Conner, the friend of Bishop Francis Asbury.

Eliza Byrd was the wife of Captain Thomas B. Byrd, a large land owner. The Byrds lived in the vicinity of the village of Woodville or Greenwood for more than two decades, and Captain Byrd had been the second postmaster when the village

was still known as Woodville. Their home in Greenwood was located where today's Elm Court is situated, and they had the first "house of public entertainment," or hotel, in Greenwood.

Mrs. L.D. Merrimon, a Clinkscales before marriage, was the wife of a long-time Greenwood merchant. Otherwise, her life and that of her husband are not a matter of record.

Rebecca Redmond Mounce was married to Robert H. Mounce, and they were both originally from Laurens County. Robert Mounce was an expert tailor, and a family tradition indicates that at one time he was associated with Andrew Johnson, also a tailor, who later became the seventeenth president of the United States of America. Some records indicate that the "Mounce" name should properly be spelled "Mounts."

Mrs. Milton Osborne's identity is completely tied up in that of her husband who operated a harness and saddle shop and who served as the fourth postmaster of Greenwood. With the arrival of the railroad in Greenwood in 1852 the Osbornes moved their place of business to "The Square," as the future downtown of Greenwood was known growing up around the depot of the Columbia and Greenville Railroad.

Eliza Turpin was the widow of Alfred Bell Turpin, a Methodist minister who was a member of the faculty of Cokesbury Conference School at the time of his death. Soon after Turpin's death on April 17, 1859, Mrs. Turpin and her family moved to a home located on land where the Citizen's Trust Company is located at the corners of North Main Street and Beaudrot Street.

Annie E. Turpin, the daughter of Eliza Turpin and Alfred Bell Turpin, moved from Cokesbury to Greenwood with her mother after her father's death. On December 15, 1859, she was married to Dr. Franklin Ramsey Calhoun, and the couple moved to Cartersville, Georgia, where they made their permanent home.

Ella B. Hodges, the youngest sister of Mary Hodges Bailey, is included in S.H. McGhee's list of charter members of the Greenwood Methodist Church. If not a charter member, she was surely numbered among the earliest of the congregation's

members. She later married A. St. Claire Lee; they continued to reside in Greenwood and were stalwart members of the Greenwood Methodist Church.

By 1860 the Greenwood Methodists felt there was sufficient growth and strength to justify planning for a permanent house of worship. On Broadway, now known as Cambridge Avenue, the building once used to house the Fuller Institute for Girls was a part of the estate of Albert Waller. For the price of \$1,005 the Greenwood Methodist Church purchased this brick building and 2.25 acres of adjacent land. They quickly set about converting the school building into a place for divine worship. One of the first gifts received by the congregation was a mahogany sofa, covered with red velvet, that was contributed by a Mrs. Morgan. The sofa was used for decades to provide seating for the clergy behind the pulpit. Soon a cemetery was established using some of the land available. It appears that Dr. George Spires, who died in 1861, was the first to be interred in the Methodist Cemetery.

One of the long remembered events from the earliest days of Greenwood Methodist Church was the great revival preached in 1860 by Manning Brown. This event saw thirty-five persons converted and twelve added to the church membership roll. At the time of the completion of the second building in 1897, John T. Parks related that he and James A. Bailey, another of the stalwarts of the faith in the congregation's earliest days, were among those added to the church roll at the time of that revival.

At the 1860 Annual Conference the Greenwood Methodist Church was transferred from the Ninety Six Circuit to the Cokesbury Circuit. The new pastor of the two-year-old congregation thus became John Mason Carlisle, already a resident of Greenwood. Carlisle, with his wife, Elizabeth, had five children at that time whose ages ranged from one to nine years. A native of Fairfield County, South Carolina, Carlisle was a graduate of the Cokesbury Conference School. He had served as a pastor for four years, and then after a few years of teaching and three years as president of the Holston Conference Female College in

Asheville, North Carolina, Carlisle had re-entered the ministry of South Carolina Methodism. He was appointed to the Cokesbury Circuit at the same time Lawton was appointed to the Ninety Six Circuit. Both men had parsonages in Greenwood. Of Carlisle one who knew him well reported, "It was good preaching to see him walk the streets of our town." It would be Carlisle's pastoral responsibility to assist the people of Greenwood Methodist Church as they dealt with the impending upheaval known as the Civil War or the War Between the States.

Chapter 3

War Time

Life in Greenwood, in the Old South, and indeed in all of the United States began to change dramatically and quickly, when, on December 20, 1860, a secession document was signed by delegates to a convention representing the citizens of South Carolina. After that act events sped with an accelerating pace toward a war between the states. The South Carolina militia fired upon the United States naval ship "Star of the West" on January 9, 1861, in the Charleston Harbor. This prevented relief supplies from reaching Fort Sumter, a part of the harbor defenses for the port. Soon afterward the Confederate States of America was formed by South Carolina and other seceding states after frantic peace efforts failed in early 1861. On April 12, 1861, Confederate artillery fired upon beleaguered Fort Sumter, and the next day the fort was surrendered by the Federal troops. Impending war now became awful reality. After the first battle at Manassas, Virginia, on Sunday, July 21, 1861, the word of the death and wounding of more than five thousand soldiers, North and South, warned people in Greenwood of the high cost of warfare yet to be waged.

Certainly a high point in the excitement created by the war, as experienced in Greenwood, was that day in 1861 when John Mason Carlisle, by that time the pastor of the Greenwood

Methodist Church and the other congregations on the Ninety Six Circuit, acting on behalf of the town, presented a flag of the new Confederate nation to the Secession Guards. This military unit, commanded by Captain W.W. Perryman, had been recruited from the general area of Greenwood. S.H. McGhee relates that the Guards were preparing to board a train that was to transport the men to the war zone. In a ceremony at the railroad station, complete with the usual patriotic speeches, Carlisle handed the flag, made by Greenwood women, to the unit's flag bearer, S.D. Bond. The Secession Guards were destined to become a company in one of the Regiments of the South Carolina Volunteers. Carlisle would later serve as a chaplain of that Regiment for two tours of duty.

When Carlisle left Greenwood to serve as a chaplain in the Army of the Confederate States of America, the Greenwood Methodist Church was fortunate to have available the pastoral services of Doctor Samuel Barksdale Jones. Born in Charleston, South Carolina, in 1828, Jones was a graduate of the South Carolina Military Academy (the Citadel). He had joined the Methodist Conference in 1854 as a traveling preacher, but from 1862 to 1867 he was listed as a supernumerary residing in Greenwood. This meant that for some reason Jones could not "travel" during that time on a pastoral circuit. Jones' first wife, Emma Capers, had died soon after their marriage, and his second wife, Charlotte Elizabeth Power, was from the Abbeville District. This relationship probably explains their living in Greenwood, but it does not explain why Jones had been given the supernumerary relationship. When Jones was able to return to the traveling ministry, he was asked to become president of the Columbia Female College, a position he was to hold twice after leaving Greenwood. Jones was a leader of South Carolina Methodism in the decades after the Civil War, and Greenwood Methodists considered themselves most fortunate to have him available to assist them when Carlisle was serving as a chaplain in their nation's military service.

While war took the center of attention for everyone in Greenwood, the members of the Greenwood Methodist Church

continued to expand their congregational activities. In 1861 a Sunday School was organized under the superintendency of Captain J.R. Tarrant. Since the congregation owned no musical instrument at that time, tradition declares that Tarrant played his flute to accompany the singing at both Sunday School and at worship times. Longtime member James F. Davis, who was a church member at that time, has written in the *South Carolina Methodist Advocate* of November 12, 1943, "J.R. Tarrant leading the tunes by the use of a flute is a myth. It was C.N. Averill, a refugee from Charleston during the Confederate War, a great song leader, who did use the flute." The baptism of the child of Mrs. Anna Calhoun, the first time this sacrament was administered before the congregation, was another small sign of the congregation's move toward maturity.

A walk through the old Methodist Cemetery on Cambridge Avenue reveals some of the human agony that faced the Greenwood Methodists during the Civil War. The cemetery contains marked graves or memorials for six men who died as soldiers in the Confederate Army. The grave of S.T. Donnelly indicates that he was a private of Company E, the Second Rifle Regiment, South Carolina Volunteers. He died December 17, 1863, at the age of 19 years, "A humble Christian and a brave soldier." Markers are set to the memory of two who apparently were brothers: James Charles Lawton was "killed in battle at Farmville, Virginia, April 4, 1864"; the marker for J. Mikell Lawton remembers one who died in Greenwood on June 6, 1864, at the age of 21 years, "of disease contracted in the Army of Northern Virginia." That marker is a reminder that the armies North and South actually lost more soldiers to disease in the American Civil War than to actual battle casualties. The two Lawton men appear to have been sons of the William O. Lawtons. The marker for Lieutenant R.S. Cobb, Company C, Sixth Regiment, South Carolina Volunteers, indicates that he was killed in battle near Armstrong's Mill, Virginia, on October 1, 1864. No information is available on the number of men from the membership of Greenwood Methodist Church who volunteered

for military service in the Confederate Army. Markers at twenty-five graves in the Methodist Cemetery and at sixty-four graves in Magnolia Cemetery, Greenwood's other old community burial ground, suggest the level of the patriotic fervor of the time in this village of less than 400 white citizens.

Two graves in the cemetery provide mysteries for which no one has an answer in the late twentieth century. Lieutenant J.H. Blow of the Confederate Army "died in Greenwood on May 26, 1865." The marker placed by "his friends" states that he was "A brave soldier. A humble Christian. He rests far from the home of his youth." How did Blow come to die in Greenwood? What circumstances surrounded his death? Who was he? Just as there is no knowledge concerning Blow, there is a deeper mystery at a marker that simply chronicles this fact as listed in the cemetery inventory: "A Confederate Soldier with no name. 1861 - 1865. In service." As with all unknown soldiers, the questions pile up as one wonders. Who was he? Where was his home? How did he come to Greenwood? How did he die? No records or traditions exist to explain these graves in Greenwood's old Methodist Cemetery.

One more grave marker speaks to a side of warfare that is easily forgotten by those who think that all battle casualties are among the armed forces. "Sacred to the memory of Margaret W. Mikell, widow of Dr. Aeneas M. Mikell of James Island, South Carolina." The marker says that she "died in Greenwood on the twentieth of September, 1864, while a refugee from home in consequence of the Confederate War." Fifty-year-old Margaret Mikell, like many others, sought a safe refuge inland from the threats that resulted from the warfare swirling around her home and community. Since Greenwood was the choice of many more like Mrs. Mikell, the reader can only wonder what part the Greenwood Methodists played in giving refuge and care to those who fled to the interior of South Carolina seeking safety during the Civil War.

In other less somber, but nonetheless obvious, ways those living in Greenwood were reminded of the economic and social

upheaval that accompanied the war years in the early 1860s. There was great difficulty in obtaining food, cloth for making clothes, medicine, and other items considered basic and essential. Mail from the soldiers fighting far off battles told of the boredom of waiting, and the fearsome and devastating experiences of combat, as well as the shortages of food and equipment for warfare. All in all, the personal experiences of those war years were most difficult for those who were the membership of the Greenwood Methodist Church.

Despite the hardships, stories tell of many acts of compassion and generosity among the people called Methodists in that era. Mary Neal Baker, in her study of the economic history of the Abbeville District from 1860 to 1875, relates that the ordinary soldiers of the Confederate Army, the privates in the ranks, generally owned no slaves. Their families, therefore, could not produce enough food to feed themselves; consequently, near starvation was commonplace for the families of these humble soldiers. Like probably every other Southern community, Greenwood had its Soldiers' Aid Society in which the Methodist women were very active. The Society offered money and food to assist the neighborhood families of the Confederate soldiers in need. Out of this common sharing of the suffering created by warfare, a new sense of community began to develop that would help Greenwood adjust to new ways of living after the surrender of General Robert E. Lee's Army of Northern Virginia at Appomattox Court House on April 9, 1865.

Greenwood Methodist Church had an additional lesson in denominational polity during these turbulent war years. As has been noted, at the Annual Conference session meeting in Columbia in December of 1860, J.M. Carlisle had been appointed to the Ninety Six Circuit and was the pastor of Greenwood Methodist Church until the 1863 Annual Conference, when L.M. Little, a native of Catawba County, North Carolina, was appointed the pastor of the Ninety Six Circuit for one year. He was followed by W.P. Mouzon, who was pastor of the Cokesbury Circuit to which the Greenwood Methodist Church had been transferred

at the beginning of the 1864 Annual Conference year. Such frequent pastoral changes were normal in that era of Methodism, and the congregation in Greenwood expected and accepted an almost annual turnover of pastoral leadership. It was Mouzon, then, who was the pastor of the Greenwood Methodist Church as the disheartened veterans of the Confederate Army drifted back home and, with their families, entered that difficult period in Southern history called "Reconstruction."

Chapter 4

Reconstruction

Both the records and the recollections of the South's Reconstruction era indicate a decade of chaotic economic, political, and social life which affected every aspect of southern living and the institutions surrounding that life. No battles had been fought in the vicinity of Greenwood. Nevertheless, the fact that Confederate President Jefferson Davis' party, fleeing from doomed Richmond, had passed through Cokesbury on its way to Abbeville on May 1 and 2, 1865, had brought the attention of the Federal troops upon the area. Except for an occasional visit by troops passing through the town, however, no mention is made of any permanent presence of occupying forces in Greenwood. Fortunately, at that time the community was too insignificant to warrant much attention from the Federal troops or even from the Radical state government in Columbia.

Veterans of the Confederate Army returning to their hometown of Greenwood found everyone struggling to achieve normality. Food was in very short supply until the summer of 1866. Then gardens began to produce enough for individual families, and some produce was available to sell. Two terrible economic shocks to the southern economy were felt by every citizen, including the recently freed slaves. All Confederate currency was worthless, as were all of the Confederate government bonds in

which so many patriotic supporters of the "The Lost Cause" had invested. At the same time, the freeing of the slaves had removed one of the items of value with which southern personal wealth had up to that time been calculated.

Nevertheless, it was in 1866, under the pastorate of W.P. Mouzon, that the Greenwood Methodists were able to obtain a pump organ to supply music for their congregational worship and for the Sunday School. Such obvious dedication to the life of the church makes one wish that more were known of the story of sacrifice and devotion that moved through the Methodist people of Greenwood at that time.

Greenwood's struggle to achieve normalcy began to attain results early in the Reconstruction period. In 1866 an express agency was opened at the railroad station, reminding the citizens of their good fortune in having railroad service to connect them with many other communities in the reunited nation. In 1867 the mail routes were restored, and by 1871 telegraph service was available. Possibly one of the best signs of Greenwood's move toward normality is the insight that survives from several sources. Within a year after the end of hostilities two race tracks were in operation in Greenwood. One was on the farm of Richard Griffin and the other on "Thomas Wier's place." Horse racing was back! C.M. Calhoun assures us that "small stakes would be put up, much whiskey drank, and fist fights were innumerable." We can only imagine the sermons that the preachers in Greenwood must have delivered as they thundered against such conduct!

One of the difficulties facing the Methodist Episcopal Church, South, and particularly the Greenwood Methodist Church, was the place of the former slaves who had been church members. To the question, "What shall be done to promote the religious interests of the colored people?" the 1866 *Book of Discipline* for Southern Methodism answered with the recognition that most of the colored people were choosing separate congregations.

A tantalizing question relates to the possible presence of

slaves among the early membership of Greenwood Methodist Church in its formative years. Records from the Annual Conference *Journals* give hints that cannot be overlooked. Of the 993 church members in the churches of the Ninety Six Circuit in 1858, 654 were slaves. Two years later the report of the Ninety Six Circuit showed that 562 of the 786 members of the churches of the Circuit were slaves. No membership reports exist for the next four war years. In 1866, however, the membership report from the Cokesbury Circuit, of which the Greenwood Church was then a part, showed a total membership of 1034 of which 472 were colored persons. The report for 1867 notes a slight increase in the white membership while the colored membership showed a decrease to 312. That same year a Ninety Six Colored Circuit was reported with 150 members. By the next year, 1868, the Cokesbury Circuit reported that only 50 colored persons remained on the membership rolls of the churches of the circuit. That year both a Greenwood Colored Circuit and a Ninety Six Colored Circuit were reported as part of the Cokesbury District. At the same time no colored members were reported from the Cokesbury Circuit, and this remained true for as long as colored members were reported in the Annual Conference records.

Although the above information does not confirm slave or colored members of the Greenwood Methodist Church in the first decade of its congregational life, it would only be surprising to discover that such memberships did not exist. The position of the Methodists of the South was that the local churches had a grave responsibility to care for the souls and the spiritual welfare of the slaves and the other colored people around them. A concern of the first Cokesbury District Conference in September 1867 illustrates that this concern did not end with the freeing of the slaves in 1865.

At that District Conference J.T. Kilgo, pastor of the Cokesbury Circuit, of which the Greenwood Church was a part, was asked to lead a discussion of "the relationship of the colored people to our church and the best means of continuing that relationship." After lengthy debate it was decided that the churches

"will heartily cooperate with the PE (Presiding Elder) and preachers of this District to carry out the *Discipline* in reference to the colored people and will do all in our power with the help of God to advance their spiritual interests." No further reference is made in the District Conference records relating to this matter. Readers can only surmise that the colored people chose to sever all ties with their former church relationships in and around Greenwood and in the rest of the District.

Except for property deeds, no local church records exist for the Greenwood Methodist Church until 1889. The pastors' reports to the Cokesbury District Conference, held annually beginning in 1867, however, provide precious insights into the life of the Greenwood Methodist Church. With eight churches on the Cokesbury Circuit in 1867, the pastor had a rather full schedule of preaching appointments to fill as well as home visits to make and meetings to attend in order to fulfill the role expected of the pastor. The Circuit would have seen the pastor riding on horseback in an area from Stony Point and Coronaca to Rehoboth and Bethel, as well as Donalds and Cokesbury, and of course Greenwood. One pastor could report concerning the Circuit, "we move harmoniously," while admitting, "Class meetings have gone into little prayer meetings." Southern Methodism was changing and the Greenwood Methodist Church was caught up in that change.

At the 1870 Cokesbury District Conference, the Cokesbury Circuit's and Greenwood Church's pastor J.J. Mood reported, "Our parsonage is comfortable, but not quite paid for." Up until that year the parsonages of both the Ninety Six Circuit and the Cokesbury Circuit, although located in Greenwood, had apparently been rented housing. At the end of 1870 the Greenwood Methodist Church was transferred to the newly formed and more compact Greenwood Circuit, which at once set about to build a parsonage for the pastor.

As indicated earlier, the old Tabernacle Church building had been abandoned about the end of the Civil War because all of its members had transferred either to the Cokesbury Church or to

the Greenwood Church. The Cokesbury District Trustees allowed the Tabernacle building to be dismantled and the salvaged timbers to be used in constructing a parsonage for the Greenwood Circuit. This new house, completed in 1871 and valued at \$1,500, was on what was then known as Broadway. It was used as the home of the Greenwood Circuit pastor, and when the circuit was disbanded the property was sold. In 1931 S.H. McGhee reported that it was then the residence of Dr. Fitz Lee.

The newly formed Greenwood Circuit was composed of six churches and two additional preaching places. The preaching places were visited twice a month and were located at Stony Point and Deadfall. The churches were Greenwood, Bethlehem, Asbury, Tranquil, Mt. Lebanon, and St. Paul's in Ninety Six. That year, 1871, the building of the Greenwood congregation was extensively renovated at a cost of more than \$1,000. In that era this was a handsome sum, especially considering the overall financial situation in the Abbeville District and in the South in general.

At the 1872 Cokesbury District Conference William Hutto, pastor of the Greenwood Circuit and the Greenwood Church, reported that the Sacrament of Holy Communion was observed quarterly and that he had found "no use of ardent spirits; none attended circuses, dances, etc." Hutto reported that there were six organized Sunday Schools and that two of these "continued during the winter." This was considered a significant achievement in those days of poor roads and flimsy buildings. Hutto reported 525 members on the circuit and set a value of \$5,000 for the six church buildings. He also reported an interesting twelve "social meetings per month." "Social meetings" were at that time defined as prayer meetings, love feasts, class meetings, and other regular church meetings other than that time of congregational worship that involved preaching. Nothing in the modern sense of "social" was involved.

The 1875 Cokesbury District Conference was held at the Greenwood Church. By then the size of the Greenwood Circuit had been reduced to just five churches, and J.M. Murray, the pastor,

reported that four of these churches "have stoves." This gives some indication of the primitive conditions that persisted well into the late nineteenth century around Greenwood. At the conclusion of that District Conference, which lasted several days including a weekend, a resolution of thanks was adopted to express appreciation to some of the pastors in Greenwood who had invited visiting Methodist clergy to preach to community congregations. The thanks was tendered to the pastors of the Baptist, Presbyterian, and Wesleyan Coloured Methodist Churches for the use of their houses of worship on the Sabbath.

In 1878 R.D. Smart reported at the District Conference that the Greenwood Circuit was composed of eight churches with a combined membership of "about 500 on the circuit." To one unfamiliar with South Carolina Methodist history in the latter half of the nineteenth century the frequent shifting and changing in the composition of the circuits may be perplexing. Many factors were involved in this process of matching preachers and churches. The bishop presiding at the Annual Conference session was responsible for making all pastoral appointments and for deciding the make-up of each clergyman's pastoral responsibility. The apparent instability in the composition of the circuits to which the preachers were appointed to serve from year to year was not irrational. The bishop making the pastoral appointments did not necessarily have any familiarity with South Carolina. Nevertheless, he decided upon the make-up of each clergyman's pastoral responsibility. In these decisions the bishop received the advice of the Presiding Elders. There was a Presiding Elder to oversee the work of the churches in each District within the Annual Conference.

This small group knew how many preachers were available for appointment. They also had to estimate the ability of a given grouping of churches to support a pastor, to provide a parsonage, and to be able to pay a share in the upkeep of the organization of the denomination at the state and national level. The group also had to judge whether an adequate or overwhelming work load had been arranged for each pastor. There were still

more factors to be considered. Was the area swampy, mountainous, or well tilled farm land? What was the condition of the roads, bridges, and, where no bridges existed, fords? If the weather was inclement, could the preacher make his rounds on schedule? As a consequence of all of this, every year the bishop was faced with the task of searching for the best and most equitable appointments for each of the preachers and the individual churches.

In 1879, when J.A. Porter came to serve the Greenwood Circuit, he was responsible for four churches. Besides the fast growing Greenwood Church he preached at Tranquil, Bethlehem, and Asbury Churches. He reported that the congregations each had acceptable buildings and that there was "a parsonage in good condition and tolerably furnished." This reduction in the size of the Greenwood Circuit was a tacit indication of the increasing demands of the growing Greenwood Church.

It was Porter who, on October 5, 1879, led in the organization of a Woman's Foreign Missionary Society for Greenwood's congregation. Writing in 1928, Mrs. Helen Bourne reported that the Society was organized with eighteen members. She listed known members as Mrs. W.A. Rogers, Mrs. L.D. Merrimon, Mrs. J.M. Oldham, Mrs. J.M. Greene, Mrs. J.F. Davis, Mrs. Emma Waller, Mrs. R.W. Major, Mrs. W.A. Clyde, Mrs. Kate Medlock, and Mrs. Ella Cobb. Listed as the first officers were Mrs. Mary Greene, President, Mrs. J.M. Oldham and Mrs. W.E. Anderson, Vice Presidents, Mrs. Cad G. Waller, Corresponding Secretary, Miss Ella Cobb, Recording Secretary, and Mrs. J.F. Davis, Treasurer. The General Conference of the Methodist Episcopal Church, South, had authorized the Woman's Foreign Missionary Society just a few months earlier, and this means that the Greenwood Church organization was among the earliest in South Carolina.

Mrs. Bourne reported, "The cause of missions was not popular in those days and the women were met with discouragement and indifference. The work was new. There were no interesting bulletins or literature sent out to inform the women of the

needs in foreign fields. The ten cents dues a month were hard to collect, and often ice-cream suppers and lectures were had to supplement these gifts."

Two women's organizations existed in the early history of Greenwood Methodist Church prior to the Woman's Foreign Missionary Society. Little is known, however, about their local activities beyond the general information available about all such groups. At the Cokesbury District Conferences in the late 1860s and early 1870s the pastors mention "the good work of the Ladies' Parsonage Aid Society." As the name implies, this group of women was responsible for keeping the parsonage supplied with the necessities, such as furniture, bedding, and the basic kitchen utensils. The pastor's family arrived with little more than their personal clothing, a few boxes of books, and possibly some precious items such as family portraits and an heirloom or two. Everything else needed by the pastor's family to live in the parsonage, except food, was the responsibility of the Parsonage Aid Society.

The other women's organization, "The King's Daughters," is only mentioned as the donor of a large stained glass window installed in the second church building. The King's Daughters was an interdenominational organization of Protestant church women who covenanted to participate in definite spiritual exercises daily and to perform at least one "act of Christian charity" each day. First organized in New York City, the King's Daughters provided nineteenth century women with a support group of spiritually alert friends in the Faith. Although acting independently of any denomination, The King's Daughters was a recognized force for goodness in every congregation where the women were organized. The Parsonage Aid Society and The King's Daughters offered women opportunities for service and a community of like-minded friends interested in the welfare of the Lord's Church and the development of faithful Christian women.

At the 1879 Cokesbury District Conference J.A. Porter reported concerning Greenwood Methodism, "The membership is devoted to the church." But he added that there is "not as

much religious life as formerly. None profess entire sanctification, though many have decided convictions as to the duty and privilege of seeking the spiritual life. There are no class meetings but there is much improvement in the duty of family prayer. There is a good prayer meeting in the church." The Sunday School was "in inspiring condition," and the finances "are in a healthy condition." Looking back it is obvious that times were changing for Southern Methodism.

Chapter 5

Coming of Age

By 1880 it appears that Greenwood had generally moved beyond the harsh days of the defeat of the Confederacy and the upheavals resulting from Reconstruction. The town itself had grown to about 1,000 residents. This was the year that the Ninety Six Circuit was dissolved and the Greenwood Circuit formed with four churches, Greenwood, Lebanon, Ninety Six, and Salem, all served by W.C. Power who lived in the parsonage in Greenwood.

At the mid-year meeting of the Cokesbury District Conference Power reported the total membership of the Greenwood Circuit to be 363 persons. All four of the congregations were of a similar size; Salem Church had 92 members, Lebanon Church had 93 members, Ninety Six Church had 96 members, and Greenwood Church had 92 members. That year the four churches were to pay their pastor a salary of \$1,050 and were faithfully fulfilling their promise. The pastor was very appreciative of the overall support he was receiving from the four congregations.

When the Cokesbury District Conference met in July 1881, Power, now in his second year as the pastor of the Greenwood Circuit, reported that the spiritual condition of the four churches was "healthful," and he added that the finances

were likewise in a "healthy condition." During the meeting of the District Conference it was noted that the nation's president, James A. Garfield, was lingering between life and death. Garfield had been shot by a disappointed office-seeker and lived ten weeks before succumbing to his wound. Power "mentioned the severe affliction of the president and moved that the District Conference pray for President Garfield and that the secretary of the Conference communicate to Mrs. Garfield the sympathy of the Conference." This is one of those rare times when the church records give any indication of events beyond the narrow scope of local church life and interests.

At the 1881 session of Annual Conference the usual pastoral change took place. The newly appointed pastor-in-charge was Robert Newton Wells, a native of Summerton, South Carolina, who, during the Civil War had served as a Chaplain in the Army of the Confederacy. After his military service he had attended Wofford College, graduated from the University of South Carolina, and in 1870 had become a member of the clergy of the South Carolina Annual Conference.

In 1882 the town of Greenwood celebrated the completion of its second railroad connection. For several years convicts from the State Penitentiary had been employed by a local company in little better than slave conditions to do the actual construction work. The cost for this labor to the company had consisted of the price of meals and clothing for the convicts and a reimbursement to the State of South Carolina at a cost of \$3.00 per month per convict. Generally about 100 convicts were employed as the railroad was being constructed. There is no record of the actual cost in terms of the convicts who died during the construction, but it may have been higher than a hundred deaths per year. The railroad was a part of the Charleston and Western Carolina Railway System, and it renewed the commercial relations between Augusta, Georgia, and Greenwood that had been growing in the decades just before the arrival of the first railroad through Greenwood.

As has been mentioned before, the make-up of the circuits

in South Carolina Methodism in the nineteenth century was in an almost constant state of adjustment. In 1884 the Greenwood Circuit consisted of Asbury Church, Bethlehem Church, Tranquil Church, and the Greenwood Church. Each of these churches had an active Sunday School, and there were two additional Sunday Schools in locations as yet not served by an organized congregation. Altogether these six Sunday Schools claimed "345 scholars," and the pastor, William Anson Rogers, could proudly report that five of the Sunday Schools "lived through the winter." Rogers reported that there were "stoves in all of the churches" on the circuit, a claim that many of the pastors could not match.

Rogers had been born in Bishopville, South Carolina, and attended Washington College in Virginia in 1867 when General Robert E. Lee was the college president. The next year Rogers transferred to Wofford College. Rogers enjoyed telling that he arrived at Wofford with a letter of commendation from Lee himself. Graduating from Wofford College in 1872, Rogers at once joined the clergy ranks of the South Carolina Annual Conference. Four years later he married Annie Anderson of Alabama.

In the pastor's report to the Cokesbury District Conference of 1884 it was noted that the Greenwood congregation had "a large brick church but it needs some repairs." Assurances were given that the needed repairs were scheduled to be completed before the close of 1884. At the same District Conference the decision was made to move the District Parsonage, the home of the Presiding Elder of the District, away from Cokesbury, where it had been located for 54 years. The enabling resolution for the move faced the fact that "the location of the District Parsonage in the town of Cokesbury is exceedingly inconvenient both to the Presiding Elder and the officials of the District." The District Parsonage in Cokesbury, because of its "age and condition will necessitate extensive and costly repairs." The resolution continued, "[The] sense of the District Conference is that the railroad and other facilities in Greenwood make that town the most suitable place for the location of our District Parsonage." The Methodists of Greenwood were extremely

gratified with this recognition of the growing importance of their town within the circles of Methodist leadership.

Greenwood Methodists reported with pride that year that "three of our girls are at Columbia Female College and one of our young men is at Wofford." The congregation was also delighted to report that their Woman's Foreign Missionary Society was one of only six in the Cokesbury District that was "in good working condition."

By the middle of the 1880s the pastor of the Greenwood Circuit, W.A. Rogers, was realistically reporting that "class meetings have become passé, as have love feasts." For several more years, the records indicate that the pastors dutifully appointed "class leaders" despite the absence of classes to be held. Love feasts were another matter. The love feast was an early Methodist ritual taken with little modification from the Moravians. It was not related at all to the Sacrament of Holy Communion, which emphasized the work of Christ in human salvation. The love feast was observed at stated times on every nineteenth century circuit until about the 1880s. The service began with a simple congregational meal of bread and water as a token of good will. Then the church leadership, clergy and lay, made statements of "light and love on the things of God, specially as related to personal experience," explains Bishop Holland N. McTyeire in his *History of Methodism*. By the time Greenwood Methodist Church was organized, the love feasts had ceased to be instructional and had become times for personal testimonials. In this latter phase the love feast soon lost popularity as "too much pious bragging" became the norm. This obvious shift away from traditional Methodist practices of the past century was a subtle admission that Episcopal Methodism was no unchanging monolith, and that the local churches, too, reflected this Methodist genius to adjust to current realities.

At the 1886 Cokesbury District Conference Rogers was able to report that the Greenwood Circuit has "a new parsonage well furnished by the room plan." What the term "room plan" meant is a mystery a century after its use. The new house for the

Greenwood Circuit pastor had been built and furnished at a cost of \$1,300; all but \$400 of this cost had been paid, and "by the fall we expect that this debt will be paid," the pastor assured the District Conference. This was typical of church finances as long as Methodists of South Carolina depended upon agriculture for their principal income. In the fall, after crops were harvested, it was expected that debts private and church-related would be satisfied. The pastor also reported that the "four houses of worship need repairs and [are] not as comfortable as they might be." Nevertheless, he could report that 80% of the membership attended the preaching services and 90% "attend the Lord's Supper." Such averages would be unbelievable in almost any congregation in the last decade of the twentieth century!

The Cokesbury District Conference of 1886 went on record as "desirous of building the District Parsonage in Greenwood without encumbering the District with debt." Although authorized two years earlier, no work had begun on the new parsonage. R.W. Major, a member of the Greenwood Church and treasurer of the building project, gave a report on the rather dismal financial response of the various churches in the District to the call for funds for the construction of the new home for the Presiding Elder.

An interesting part of Rogers' report to the District Conference was the observation that the people of Greenwood saw the need for churches to be organized in the Buck Level and Deadfall areas. Apparently this possible extension of Methodism's ministry into these communities evoked no response from the leadership of the District or the Annual Conference. It may have been that there were "preaching places" already active in these two localities, but this cannot be proved.

Although church fellowship halls were a twentieth century innovation, Methodists in the nineteenth century must have enjoyed one another's company more than records indicate. In the *Greenwood Tribune* of November 18, 1886, the following was reported: "The Methodists will hold their annual Missionary Fair in Waller's Hall tomorrow evening at 7 1/2 o'clock. In addition to

the fair an elegant supper will be served; everybody is expected to go and go hungry. There will be much that is pleasant to eat and beautiful to see."

That year, 1886, the Greenwood Methodist Church decided to make their building "more attractive and usable for worship and for Sunday School." Unfortunately, there is no record of what work was involved in this second renovation of the former Fuller Institute building. The work was done at a cost in excess of \$1,000, and for that sum considerable renovating could have been done. This is probably why the extant drawing of that church building looks so much like a building that was erected as a place of worship. The use of new doors and windows, for example, would quickly change the outward appearance of the building, and interior work could accomplish equally dramatic changes in appearance and usage.

The District Parsonage located in Cokesbury had been sold some time prior to mid-summer of 1887, and Greenwood Church's R.W. Major reported that "the money was safely invested at 10 percent per annum." A new Parsonage Building Committee for the Cokesbury District Parsonage was authorized; it was composed of three men from the Greenwood Church: R.W. Major, H.F. Fuller and V.R. Hinton. These three were instructed to build the parsonage for not more than \$1,500 and "the money on hand be used to purchase a lot" with the remainder of that sum being used to "improve the lot."

Greenwood had received Frederick Auld as their new pastor at the preceding Annual Conference. A native of Laurens, South Carolina, Auld had been, in 1834 after the death of his father, apprenticed to learn "the mechanics trade." In 1858 he began his pastoral service in the South Carolina Annual Conference. During the Civil War he served as a chaplain for the 24th South Carolina Regiment. He was married to Emma Zimmerman of Newberry, South Carolina. At the Cokesbury District Conference Auld was pleased to report that there were four very satisfactory houses of worship on the circuit and that there were five Sunday Schools. He added that the Sunday

Schools "do not suspend." This meant that the Sunday Schools did not close during winter. Generally in rural areas it was the custom for Sunday Schools to close down from late November to early March. Auld could likewise report, "We have no opposition to missions." At that time many advocated that all of the work of the churches should be aimed within the congregation and its immediate surrounding community instead of focusing attention on foreign fields.

Certainly 1888 proved to be a landmark year for the development of the town of Greenwood. The opening of the Greenwood Bank with J.K. Durst as president and James W. Greene as cashier was especially significant. Greenwood could now begin to develop as a financial center. At the same time, behind the scenes, work was begun that would soon bear fruit in the first textile factory in town. Greenwood was beginning to assume the appearance of more than just an over-sized village.

For the Greenwood Methodist Church 1888 was important also, especially for the women of the church. The ladies of the church were hostesses for the first state-wide meeting of any kind to be held in Greenwood when they entertained the tenth meeting of the Annual Conference Woman's Foreign Missionary Society. The local newspaper commented most favorably concerning the ability of the local ladies to organize and carry out such an undertaking. Editorially the newspaper saw this kind of action on the part of the Methodist women as the first of many endeavors to spread the word across South Carolina that Greenwood was a progressive and attractive place to live and work.

Mrs. J.W. Humbert of Lyons, South Carolina, the president of the Conference Woman's Foreign Missionary Society, reported on the Annual Meeting in the *South Carolina Methodist Advocate*. The meeting had been held June 23-26, 1888. She wrote that the sessions were held "in the bright clean brick church which owed its attractive appearance to the energetic ladies of the congregation who had recently had it overhauled and neatly trimmed." (The pastor would later report that this work had cost

in excess of \$1,200.) Mrs. Humbert reported, "Sixty-two delegates and many visitors made this the largest of our annual meetings." The program included a sermon by Bishop W.W. Duncan on Sunday morning, June 24, and a mass meeting during the afternoon addressed by Mrs. Humbert, Mrs. Bishop William M. Wightman, and Bishop Duncan. A Tenth Anniversary meeting was held at 8:00 P.M. Sunday evening. The music for the various meetings on the program was provided by vocalists, an organ, and a cornet and contributed much to the various services, Mrs. Humbert reported.

Mrs. Humbert's report closed declaring, "The cordial welcome and hospitable entertainment of the warm-hearted people of Greenwood made the meeting an enjoyable occasion. The hospitality of the Greenwood friends was unbounded, and every delegate and visitor was delighted with the beautiful town." Those who came to Greenwood to attend the Annual Meeting were housed and fed in the homes of the families of the congregation and in other homes in Greenwood. The town was highly pleased with this very first venture into the field of hosting conventions and other large-scale meetings. "The ladies of the Methodist Church have led the way for us," extolled a newspaper reporter at the close of the Annual Meeting.

For a group no larger than the membership of the Greenwood Church to extend an invitation to host a state-wide meeting indicates that many friends of the Methodist women must have cooperated. These were the days when those attending church meetings were invited into the homes of the town's residents, as mentioned above, for meals and the use of "the guest bedrooms of the town." Auld was justly proud to make his report to the Cokesbury District Conference. After relating the experiences of the women he added that the circuit parsonage had undergone considerable repair and that only "about \$400 was owed" and that "this will soon be paid for." R.W. Major reported that all five of the circuit's Sunday Schools were "distinctly Methodist." By this he meant that the Methodist plan for organizing Sunday Schools was followed and that only literature

of the Methodist Episcopal Church, South, was used by the Sunday School teachers and scholars.

At the opening of the 1889 Annual Conference year the Greenwood Circuit was again reconstructed. A "Greenwood Station" appointment was formed consisting of the Greenwood Church and Tranquil Church. A third Sunday School called Briarwood was the responsibility of Tranquil Church. The new pastor-in-charge, John Marcellus Steadman, reported that the Greenwood Church had received 29 new members "by letter" and 18 by "profession of faith" in the first six months of his pastorate.

Greenwood Methodist Church and the town of Greenwood were definitely on the move. The Greenwood Cotton Mill was organized by William C. Durst in 1889 with a planned capacity of 10,000 spindles. The Greenwood Methodists that year subscribed \$500 to the Wofford Endowment Fund, the total to be paid within five years. Local church finances had begun to operate on the "assessment plan," R.W. Major reported to the Cokesbury District Conference. This plan was based upon the idea that the leaders of the local church would meet and determine how much as a minimum each family was expected to contribute to the church over the ensuing year. These were the days when such a regimented fiscal plan was considered acceptable to the people called Methodists.

As the Greenwood Station began to organize, the trustees reported with some embarrassment that the copy of the legal title of the Greenwood Church property had been "misplaced" by the former trustees. J.T. Park was appointed a committee of one to obtain a replacement from the Court House in Abbeville. At the same time the Greenwood Methodists began to realize that growth meant a challenge that the next decade would place before the congregation.

Chapter 6

Growing Pains

In the United States that decade just preceding the twentieth century is often called "the gay nineties." In the Piedmont of the Carolinas those ten years saw unprecedented change and growth taking place, and Greenwood Methodist Church was caught up in all of the excitement of that unusual decade. Church membership in 1890 was 152, and its facilities were crowded and impractical to use despite two extensive renovation programs in the past fifteen years. The church building on Broadway (or what had become known to many as Church Street) was no longer satisfying the congregational needs. In the 1890s church membership would more than double to a few more than 300 members. By 1898 the congregation would have constructed and be enjoying a debt free edifice "built in the Elizabethan style," and the building would be "richly and elegantly furnished," according to newspaper accounts at the time. But the move from the congregation's first to its second "church home" came only after great sacrifice and determination on the part of the congregation. This was possibly the most significant ten years in the life of the Greenwood Methodist Church.

There are some local records dating from 1889, and insights into the day-to-day life of the congregation now become available. A listing, for example, of the members of the Quarterly

Conference gives the names of recognized church leaders. Because the Greenwood Station appointment still included Tranquil Church as a second preaching and pastoral responsibility, some of the names are of persons who did not attend the town church, but a century later it is difficult to separate the leaders of the two congregations. For the record, below is listed the Quarterly Conference membership of "Greenwood Station" for 1889:

G.W. Davis, Local Preacher
R.W. Major, Sunday School Superintendent, Steward,
and Church and Parsonage Trustee
J.F. Davis, Recording Secretary, and Church and
Parsonage Trustee
J.T. Medlock, Greenwood Church Secretary
C.G. Waller, Church and Parsonage Trustee
S.G. Major, Church Trustee
G.W. Rampey, Church Trustee and Steward
A.A. Gage, Church Trustee and Steward
J.W. Pinson, Church Trustee
J.B. Sample, Church and Parsonage Trustee
L.M. Moore, Class Leader
J.T. Park, Class Leader
J.R. Golden, Class Leader
G.C. Hodges, Class Leader

As indicated earlier, there were no longer active "classes" in the Greenwood Methodist Church organization, but four men of the church were designated to lead these non-existent groups. Probably this was the convenient way at that time to recognize and utilize the leadership of more church members. The listing of G.W. Davis as "Local Preacher" is a reminder of a clergy category no longer utilized in Methodism. A Local Preacher was a lay person who was authorized by the Charge Quarterly Conference to assist the preacher in charge. Local Preachers were especially useful when they conducted worship services on multiple church

circuits or charges where it was impossible for the pastor in charge to visit all of the churches on a given Sunday. As the size of the circuits became increasingly smaller along with the availability of automobiles, and as more station appointments (single churches) were developed, the need for Local Preachers gradually disappeared. (In late 20th century United Methodism the Lay Speaker program has provided a somewhat similar opportunity for lay assistance to appointed pastors in the conduct of worship services.)

The Greenwood Station pastor from 1889 to 1891 was a bachelor, Robert Edgar Stackhouse, a native of Marion County, South Carolina, and a graduate of the State Normal College of the University of Nashville, Tennessee. After teaching school for three years he had become a Methodist pastor in 1888. His fresh enthusiasm must have excited the congregation.

At the 1891 Cokesbury District Conference Stackhouse included in his report a statement that indicates his "fresh enthusiasm" may have been less than appreciated by some in the congregation. He stated that a group "in the Greenwood congregation have been dancing, but it is hoped that this can be adjusted without exhorting to the extremities of the law." Later the pastor added that "no other disorderly conduct has been noted." Here is the first hint that the conservative Methodist attitude toward the rules of everyday social conduct was beginning to change as "worldliness" came to a community that had considered itself above the frivolities enjoyed in certain other nearby towns and cities.

The fact that the Greenwood Methodists did not report any church trials to the Cokesbury District Conference seems to have disturbed some nearby congregations as well as the Presiding Elders. The truth appears to be that those who were Methodists in Greenwood were a tolerant group when it came to matters of "disorderly conduct." Nevertheless, their pastors agreed with the Reverend P. F. Kilgo's evaluation in 1892: "These are noble men and women at the Greenwood Church. They work for the church and are a great help to the pastor."

When the Greenwood Station appointment had been created, the membership of the Greenwood Methodist Church had purchased the ownership shares of the other churches who had, together with the Greenwood Church, built and paid for the Greenwood Circuit Parsonage. The Greenwood Church Trustees could report that all members had been repaid who had loaned money to make that purchase possible. The church owed just \$216 to the Cokesbury Circuit, which had owned a small interest in the parsonage because one of its churches had at one time been a part of the Greenwood Circuit and had contributed to the cost of the house originally. Such complicated financial problems were typical in this period of frequent realignments of the Methodist circuits. As the Greenwood Church planned its relocation, a preliminary act had been to sell the Methodist Cemetery to a group incorporated as The Old Greenwood Cemetery Association. The trustees could report to the congregation that a right-of-way had been sold to The Old Greenwood Cemetery Association so that there would be access to the burying ground from what was then called Main Street or Church Street and today is known as Cambridge Street.

Even as there is perceptible change in the Church's life, one can note that the town of Greenwood was also beginning to grow and change at an accelerated pace. As a railroad hub, the number of trains arriving and departing daily led the *Greenwood Tribune* to editorialize that the town was fast becoming "the Atlanta of South Carolina." William Durst's cotton factory was leading the way as the town moved to become a "textile manufacturing center," the editorial continued. With three banks now in operation, Greenwood felt that it was on the way to becoming a leading city in the state and hopefully in the Southeast as well.

In 1891, however, Greenwood had problems that complicated life for the Greenwood Methodists. Stackhouse observed that "children do not seem to dread rain and mud as much as their parents." He was concerned about the low attendance of adults at both Sunday School and worship time when there was inclement weather. The culprit, he felt, was more "the road" than

the rain. Since all of the streets in Greenwood were as yet unpaved, the mud that developed after rain or snow had fallen quickly discouraged would-be worshipers. The truth was that Greenwood Methodist Church could only be reached by unpaved streets, and Stackhouse dared to point this out to the congregation and to the town's leadership; not everyone appreciated his frankness.

At the Third Quarterly Conference, held on June 12, 1891, the Local Preacher's License of A.J. Cauthen, Jr., was renewed, but to the congregation the most important action that day was that "on motion, authority was given the membership of Greenwood to erect a new church building." F.F. Dunbar, G.C. Hodges and R.W. Major were appointed a committee "to move forward in the work." Later the pastor observed, "The Greenwood Congregation has by the act of the Church Conference inaugurated a movement to build a new church. The location of our present building puts us to a great disadvantage and fifty years of progress is believed to be hinged on the present move. A very desirable location will be donated and fifty-five hundred dollars are now in subscription, which with the old church and lot, will erect a building creditable to the congregation." For the first time the congregation would have the experience of planning a proper building to house its activities.

Stackhouse would also report to the Cokesbury District Conference, with deep pride in the community, that "a grade school will be established in Greenwood in September and this is regarded as the best thing to have happened to the educational interests of the community." A number of private schools had operated in Greenwood and earlier Woodville. The life span of such schools, however, generally depended upon some one dynamic personality who never seemed to stay in Greenwood for more than a few years. The advent of public schools at least gave a promise of educational permanence.

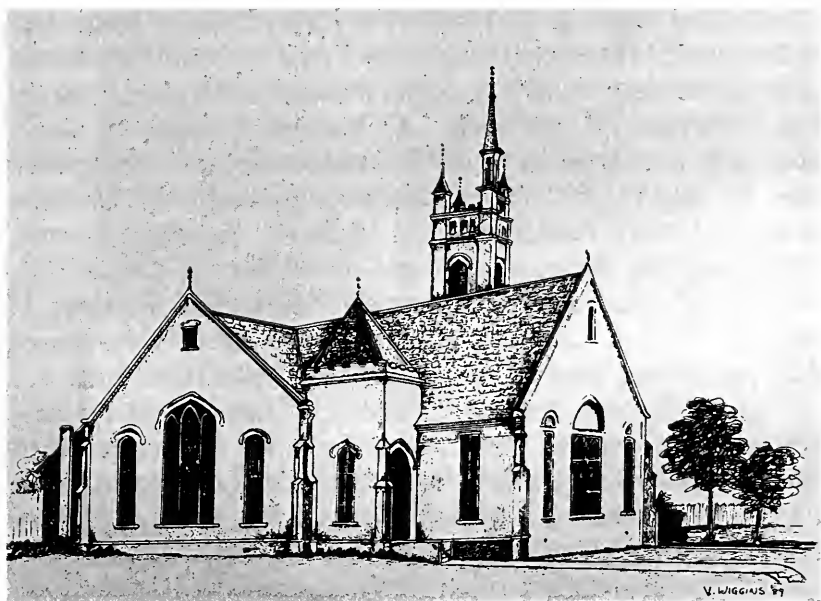
For several years the Cokesbury District Conference had fretted over the fact that the churches of the District had not supported with sufficient money the move to erect a parsonage for

the Presiding Elder in Greenwood. At last, in the fall of 1891, construction began on this long delayed project. This fit well into the dreams of progress for a greater Greenwood Methodist Church and a greater City of Greenwood. The local Granite City Land Company in some of its promotional material for 1891 proclaimed Greenwood as "a city of 2,500 wide-awake citizens of the railroad center and El Dorado of the Sunny South." Such was the lavish dreaming of the developing city in which the Greenwood Methodist Church was located.

As Stackhouse prepared to leave Greenwood for another appointment at the Annual Conference of 1892, he knew that Tranquil Church was to be returned to the Greenwood Circuit for pastoral leadership. This meant that the Greenwood Church would finally stand alone as the sole responsibility of its full-time pastor. Greenwood Church now had "a graded Sunday School" with almost 175 scholars. Mr. and Mrs. C. G. Waller had contributed land "in a more convenient part of the town" on which to erect a new church building, and as Stackhouse saw it, "the people are fully alive in the missionary work; especially is this so as to the Women and their juvenile work."

The new pastor for the Greenwood Methodist Church, P.F. Kilgo, came to a town that was celebrating the arrival of the Georgia, Carolina, and Northern Railroad. To some of the Greenwood Methodists, Kilgo was already familiar since he had been born in Cokesbury when his father, J.T. Kilgo, had served the Cokesbury Circuit, of which the Greenwood Church was then a part. Kilgo found the Greenwood Church organizing to erect their proposed new church building. On Monday, November 23, 1891, the cornerstone for the building had been laid with the Presiding Elder, W.D. Kirkland, officiating. The Finance Committee for the construction consisted of F.F. Dunbar, L.M. Moore, J.F. Davis, Dr. R.B. Epting (a Lutheran) and F. C. Greene (a Presbyterian). Everything seemed in readiness for the Greenwood Church to move into a new phase of its congregational life.

As Kilgo and his wife, the former Nettie Bethea of Marion



Second building of Greenwood Methodist Church. (Artist: Virginia Wiggins)

County, South Carolina, became acquainted with life in Greenwood two interesting events took place. A complaint was brought against one of the church trustees who had been absent without a good reason from the Third Quarterly Conference of 1892. No record states that a church trial took place, but this was a dramatic departure from the live-and-let-live attitude toward church discipline in the past. About the same time the Presbyterian Congregation decided to build themselves a new church building across Logan Street from the Methodists' new location. In the newspaper report of this decision it was stressed that the Presbyterians would not begin their building until they had "all of the money needed to erect and equip their proposed building." Was there some sarcasm here aimed at the Methodists?

In the meantime work began on the new Methodist Church building. In the files of the Church Trustees is a bill from

Dunbar and Mays, dated February 9, 1892, for 70,500 bricks furnished at a cost of \$6 per thousand or a total of \$425. This bill was paid on February 20, 1892, by notes from G.C. Hodges, J.F. Davis, D.A.P. Jordan, J.K. Medlock, L.D. Merrimon, and A.A. Gage, according to a notation in the Trustee's records. Three months later, on May 13, 1892, the Trustees were granted a loan from the Board of Church Extension of the Methodist Episcopal Church, South. Signing as Trustees were C.G. Waller, J.F. Davis, S.G. Major, L.M. Moore, J.B. Lamper, J.T. Parks, G.W. Rampey, P. Mickler, and A.A. Gage. This loan was to be repaid at the rate of \$300 per annum, but it was actually satisfied on April 8, 1896.

At the 1893 Annual Conference Kilgo received a new appointment, and the Greenwood Methodist Church received William Henry Hodges as its new pastor. Hodges and his wife, the former Alma Elise Kennedy, had lived the two prior years in Spokane, Washington, where he had served a Methodist congregation. The biographical data for Hodges in *Twentieth Century Sketches* notes, "When he reached Greenwood the walls of the new Methodist church were up, but work on the church had stopped for some time." During the year work was recommenced, and before Conference the congregation worshiped in the new edifice, though the building was far from completed and a large debt was owed. The contract for a new parsonage was also let that year.

Records of the Trustees show that on September 26, 1893, "Trustees and Building Committee of the M.E.C. parsonage met at City Bank. G.C. Hodges elected chairman. P.L. Stucky, Sec. The Chrm then stated object of meeting was to decide on plan of house and settle exterior. Members present were G.C. Hodges, J.F. Davis, S.G. Major, L.M. Moore, J.B. Sample, J.F. Keller, P.L. Stucky. It was resolved to build of wood and plans were then freely discussed as to building. The following committee was then elected to build the parsonage: J. Frank Keller, P.L. Stucky, S.G. Major. The Building Committee was then made the canvassing committee to raise what money was necessary. To be built without debt, and put on corner on line with church. P.L. Stucky, Secy."

A well was dug for the parsonage at a cost of \$15 by J.H. South and Company of New Market. Cook and Greenwood of Greenwood "received \$203.55 for supplies on parsonage building." A statement from D.C. DuPree, Drugs, Paints and Stationery, dated November 1, 1893, reveals some of the prices for material paid at that time:

10 gals wood filler	\$ 21.00
1/2 gal turpentine	.20
2 lbs putty	.10
sandpaper	.05
5 gals Hand Oil	7.50

During December of 1893 the Southern Art Glass Company of Atlanta, Georgia, installed special windows in the church building. One triple window honored Bishop William Wightman; this window cost \$158.65. The cost included \$6 for installation and \$2.65 for freight charges. Other windows were contributed by various families and one group of women in the church. The donors and the cost of the windows were as follows:

L.M. Moore	\$ 33.80
Wm Greene	38.50
Major	54.40
Waller	158.65
Keller	110.39
Epting	27.40
King's Daughters	55.40

There were also four art glass windows installed in the Sunday School area. With the windows installed the congregation could then use their building for worship even though pews and the furnace were not yet installed and other items remained to be purchased. Painting and plastering also had not been completed.

More happened in Greenwood in 1893 than the arrival of a new Methodist preacher and continued work on the new

Methodist church building. Possibly the most significant community fact in 1893 was the development, adjacent to the Greenwood Cotton Factory, of the first community for the "factory operatives." Twenty-five dwellings were erected as homes for the families of workers who had generally moved from the rural areas nearby to accept employment at the cotton factory. The provision of these "dwellings for the workers" would account for some of the increasingly fast growth in Greenwood's population.

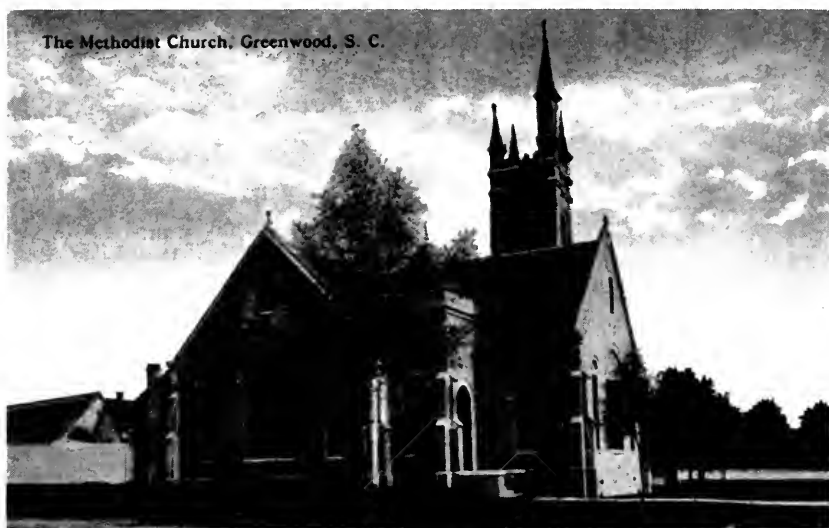
Although Hodges' pastorate was for just one year, and his successor, A. B. Watson, stayed in Greenwood only two years, these seem to have been two healing pastorates. Apparently the two years that Watson was in Greenwood were primarily spent raising money to pay some of the indebtedness that the congregation had created. Unfortunately, at that time the pastor's report to Annual Conference and District Conference did not include statistics, and so the precise amount of money raised in that two-year period is unknown. At the 1894 Annual Conference Frederick Auld, a former pastor, was superannuated and moved to Greenwood to live in retirement. Auld had been injured severely in a buggy accident and was never involved in community and church life; however, the family was warmly welcomed to town. From the records it is obvious that Mrs. Auld became increasingly active in the life of the congregation. Watson would report to the Cokesbury District Conference that the Greenwood congregation provided him and his family "an excellent parsonage." He confessed, however, in the same report that "fifteen percent of the membership neglect public worship." The Greenwood Church was beginning to show signs of the realities that would bedevil all churches of all creeds in twentieth century Christendom.

Chapter 7

The Second Building

When Artemas Briggs Watson was appointed the pastor of Greenwood Methodist Church at the Annual Conference of 1894, he had been a minister for just five years but was 43 years of age. He and his wife moved into the new parsonage located on the northwest corner of the present church property facing East Cambridge Street. Watson came to Greenwood with his third wife, the former Amelia Bonneau Wightman. That same year the Cokesbury District Parsonage was finally completed at the corner of what is now the intersection of Elm Court and Cambridge Avenue. As the Presiding Elder, J.B. Campbell, moved into the new District Parsonage, Watson and his wife moved into a house that would be used as the parsonage for the Greenwood Church until 1948. These two new Methodist parsonages were a part of the evidence that Greenwood was growing in importance in the affairs of Abbeville County. (The political term "District" had been recently changed to "County.") It was a reminder, too, that the importance of Cokesbury in South Carolina Methodism was fast entering an obscure past.

When Watson moved to another pastorate at the end of 1895, he was succeeded by a pastor who seemed to be the perfect match for the pastoral needs of the Greenwood Methodist Church. Marion Dargan was a native of Darlington, South



Second building of Greenwood Methodist Church as depicted on a contemporary post card.



Interior of second building decorated for Easter Sunday.

Carolina, and was thirty-nine years old when he and his wife, the former Anna Hicklin of Chester, South Carolina, and their children, Edina, Marion, Junior, and William, moved to Greenwood. For the two years just prior to his coming to Greenwood, Dargan had been the agent for Columbia Female College. In this capacity he had traveled across the state seeking financial support for the college. As a graduate in theology from Vanderbilt University, Dargan was one of the earlier pastors of Methodism in South Carolina with specific advanced training for ministry. Dargan had unusual abilities in business and in the organization and management of groups of people. He would later be lauded by Methodists and non-Methodists alike as the man who led the Greenwood Methodists to "accomplish near miracles" during his pastorate.

The building program had been basically stagnant for more than two years when Dargan arrived in Greenwood. It was reported that the cornerstone had been sitting forlornly atop the uncompleted stonework that was part of the building's still-to-be-finished exterior. The major problem, Dargan discovered, was money. In order to complete the building a \$2,500 debt had to be liquidated. At that time this sum represented a consolidation of several past debts that had developed as the congregation sought funds for day-to-day operations as well as sporadic construction. So long as this debt was outstanding, no work could be done on the partially completed structure. Under the last two pastors the debt had been reduced by about seven hundred dollars, but it was apparent that something drastic was needed to breathe new life into the congregation's desire for a new church building. It was at this point that Dargan's creativity and dynamic leadership came to the fore.

After studying the Greenwood Church very carefully for about six weeks, Dargan developed a plan that he proposed to the congregation after a sermon on the first Sunday in March 1896. An anonymous article in the *Southern Christian Advocate* reported the achievement. Using as his text, "The love of Christ constraineth us" (II Corinthians 5:14), the pastor insisted that

"the debt on this church is doing great damage to the cause of Christ. God sends his love and asks you to remove that debt, and to do it at once. Will you do it?" To continue to quote from our unknown reporter who was present that day, "Many were convinced of the fact that it could be done - that it must be done. Brother Dargan said that this debt must be paid by April first, so as to present it to the Lord on Easter Sunday." Dargan's plan involved sending a letter "to each member or head of a family, asking that an enclosed note be filled out, signed and returned, payable April 1st." According to the reporter, all during March Dargan pointed the congregation toward that single goal. "He talked and preached giving all of the time."

On the fifth Sunday in March not quite enough had been subscribed, but the deficiency was raised during the next week. On Easter Sunday Dargan had the pleasure of reporting to the congregation that the debt had been paid in full! "Brother Dargan led the charge; the congregation followed. The Lord of hosts was with us; no wonder that the victory perched upon our banners, for if God be for us, who can be against us?" The one who signed the report "Layman" added, "Who will not say that this is a wonderful achievement wrought out for us in our midst. How? In answer to prayer. This is the beginning of still better and greater things."

A local newspaper reported on Thursday, May 28, 1896, "Excavation for the foundation of the new Methodist Church is now going on. The plans for the church are on hand and the contract has been let for the granite work. The church is to be in every way a modern structure. The main building will have a seating capacity of four hundred, and in addition there will be a Sunday School room with a seating capacity of 300 which will be connected with the church by folding doors." Actually what was happening was that at last the exterior work and interior finishing work had begun. Another newspaper article on June 4, 1896, editorialized under the title, "A Good Work Well Done," "Since taking charge of the Greenwood Methodist Church, the Reverend Mr. Dargan has done a work that cannot be too highly commended.

A few months ago the church was laboring under a debt of something more than \$800. We are now informed that through the efforts of Mr. Dargan and his congregation the debt has been entirely wiped out."

As the finishing work continued, orders soon were necessary for the interior furnishings. In February 1897 pews and chancel furniture, as well as 300 wooden folding chairs, were ordered from the E. H. Stafford plant in Benton Harbor, Michigan. A Seaboard Airline Railroad delivery ticket shows that seventeen bundles were needed to contain all of the folding chairs. This was soon followed by a delivery of pews, a communion table, three pulpit chairs, two flower stands, and a pulpit, all purchased at a cost of \$756. The pulpit and three pulpit chairs are still in use in the Cokesbury Chapel of the present church building. The installation cost for the pews to seat four hundred worshipers was \$10.85. J.M. Sproles of Greenwood installed the central heating system for \$185. After a few months of use of the completed building it was decided that folding doors to separate the Sunday School room from the worship area needed to be installed. This led to an order for three rolling wooden partitions from James G. Wilson Company of New York City. These were delivered at a cost of \$197.09. It was agreed by everyone that these partitions made the building much more usable.

At the Greenwood Methodist Church more than a building program was on the minds of the members of the congregation. One example of this was a report in the *Greenwood Index* of October 1, 1896. The article reads, "There was an interesting meeting at the Methodist Church Thursday evening, the occasion being a visit from Mrs. Wightman, President of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, and Mrs. J.P. Campbell, a returned missionary from China, where she has been faithfully laboring for the past nine years. Mrs. Wightman gave a short talk, setting forth the object and work accomplished by the society, which is now fifteen years old, has forty-six missionaries in the field, and an excellent training school in Kansas City. Mrs. Campbell followed with an excellent

address on the subject of missionaries in China. Her description of the customs and conditions of the people and the progress which Christianity is making was interesting and encouraging. At the conclusion of the address a collection was taken to aid the work."

In Greenwood in the 1890s there was obvious growing cooperation among the denominations with churches in town. The *Index* of March 19, 1896, reported that "Dr. Clifton of Abbeville delivered an able lecture at the Greenwood Methodist Church last Sunday evening. The pastors of the different churches in Greenwood have inaugurated a plan by which they will furnish in turn a lecturer. They hope to have a lecture once each month." Another report in the *Index* for July 16, 1896, mentions that "no evening services were held at the Methodist and Presbyterian Churches last Sunday evening as the two congregations accepted an invitation from the Baptist brethren to worship with them. A Dr. Ramsey from Charleston was preaching." And on October 8, 1896, the *Index* noted that the newly completed Episcopal Chapel, "a beautiful little wooden building," was consecrated the past Sunday. This ended a more than decade-long period when the Episcopalians had held a monthly service of worship in the Greenwood Methodist Church building. An Episcopal priest would take the train ride to Greenwood from Greenville to conduct the service in the Methodist Church and return to his home the same evening.

On May 14, 1896, the *Index* noted that "Dr. Leftwich of Nashville will begin a two week's evangelistic meeting at the Greenwood Methodist Church. He confines his morning series to one hour! He is a high class, educated preacher and does not belong to the guild of professional evangelists whose only stock in trade is abuse and opprobrious epithets. He has made a good impression here and gives promise of doing much good."

During the 1890's weekly advertisements in the newspapers indicate that the following was the general schedule of events at Greenwood Methodist Church:

Preaching	11:00 AM Sunday
	7:00 PM Sunday
Sunday School	9:30 AM Sunday
Children's Meeting	5:30 PM Sunday
Church Conference	Second Sunday after Preaching
Stewards	Monday after the first Sunday in the evening
Woman's Missionary Meeting	4:00 PM First Friday

The "Children's Meeting" was actually the meeting of the Epworth League that had been authorized by the General Conference of the Methodist Episcopal Church, South, in 1890. The purpose of the Epworth League was "to encourage and train young people in the careful and systematic study of the Word of God, the doctrine, polity and history of the Church, and good books generally. And after head and heart have been filled with living truth, the opportunity is afforded through the various meetings and efforts of the League to put into exercise all that has been received." Like its Youth Fellowship counterparts in today's church, this provided to the "young people" not only an opportunity for spiritual and intellectual activity but also some precious moments of socializing and the discovery of some of the meanings of boy-girl relationships. Reports of discussions of the Epworth League philosophy at the Cokesbury District Conferences reveal that some of the pastors and lay leaders felt that adequate and dependable chaperons were a crucial and absolute necessity for all of the "children's meetings." No specific reference is made to any particular local church in those reports. However, the new idea of such "children's meetings" for the youth and young adults was difficult for many adults to accept, even in the "gay nineties." The many who shared in the Epworth League at the Greenwood Methodist Church attested to the power of this innovation at a time of dramatic change in the way Americans were living.

In October 1896 the Greenwood churches had become concerned about the spiritual life of those employed at the Greenwood Cotton Factory where there were 403 "factory operatives." A census revealed that of that number 88 were Baptist, 74 were Methodist, and six were Presbyterian, or a total of 168 operatives were church members. The census further revealed that 236 of the operatives' families were "Baptist inclined," 154 were "Methodist inclined," and 13 were "Presbyterian inclined." Since only about forty percent of the factory operatives were church members, the Methodists and Baptists both viewed the developing mill communities as potential locations for new congregations and certainly fertile spots for evangelization. That the factory operatives and their families might be invited to the already established churches appears not to have been an issue and may not have even been suggested. Certainly no records have been found that invitations were extended to the factory operatives and their families by any of the established churches of any denomination.

During the first half of the 1890s the membership of the Greenwood Methodist Church remained generally static at a few more than 225 members. The church took on a new burst of activity, however, with the arrival of Marion Dargan. At the 1897 Cokesbury District Conference Dargan could report that in the last eighteen months 60 new members had been received by certificates of transfer, and 33 new members had been received on their profession of faith for a total of 93 additions and a net membership of 275 persons.

In their reports to the annual District Conference both the pastors and the lay delegates were expected to make comments on various aspects of the general life of the local church. The members of the Greenwood Methodist Church who officially attended the 1897 Cokesbury District Conference were listed in that hand-written *Journal* as follows:

Marion Dargan, Pastor in Charge
Frederick Auld, Superannuated

J.T. Miller, Local Preacher

G.C. Hodges

J.F. Davis

L.M. Moore

Dargan reported, "Our church is in good condition, better I think than formerly. We have one Woman's Society and one Juvenile Missionary Society. They are doing well. We have two Epworth Leagues, but they are not what they should be. We have five boys at Wofford, three girls at Columbia, four at Williamston, and two at Converse. We have about forty subscribers to the *Advocate*. The Sunday School is in fine working condition with one hundred and ninety-seven scholars enrolled. The envelope system is used for our finances. We do not have a good library." At this point the District Conference Secretary inserted, "Brother Hodges explained how it was they had no library. Said it was due to the removal of the church to a new location and the necessary expense of same."

After the pastor had made his report to District Conference, "Brother G.C. Hodges, layman, said that the church was in good spiritual, working condition, and largely due to the self-sacrifice on the part of the membership." Almost laconically it was added, "Brother James Davis, layman, said he thought they were holding their own, and that there had been no occasion recently for the administration of discipline." By this latter expression he indicated that no church trials and expulsions had taken place recently.

The force of change within the Greenwood Methodist Church was created by more than the desire for a new church building. The January 7, 1897, *Index* reported the death of R.W. Major, "a steward in the Methodist Church for 30 years and the superintendent of the Sunday School at the Greenwood Methodist Church when he died." By the 1890s most of the earliest members were already dead, and, as reported in the *Southern Christian Advocate*, "the memories of what had been evaporated with them." Major was followed by A.M. Ford as Sunday School

Superintendent, but within the year George C. Hodges had taken over this very important position in the local church life.

The *Greenwood Index* of April 15, 1897, reported, "Our Methodist brethren have furnished their new church with a fine new [red] carpet, elegant circular pews, and a very handsome set of pulpit furniture. Also, one hundred chairs have been added for use as the occasion demands. Take the Methodist Church all in all, outside and inside, it is an excellent and tastefully furnished structure of which the good and worthy Methodist people as well as the town should be proud."

Later in 1897, in a souvenir edition of the *Greenwood Journal* that celebrated the fiftieth anniversary of the city's incorporation, it was noted that the new Methodist Church "was built on the Elizabethan style; it is richly and handsomely furnished, and it has a seating capacity of more than 800. From its first organization as a local circuit it has steadily increased in numbers to the present membership of 270." [Newspaper accounts of the seating capacity appear to be exaggerated.]

The article continues, "The Sabbath School has an average attendance of over 200. A visit to this magnificent structure during Sunday School hours enables one to view a magnificent spectacle—the noble work of teaching Christ and his works in its magnificence and active grandeur. The teachers are all devout in their work, so much so that its beloved superintendent, Mr. George C. Hodges, though a traveling man, manages to be on hand every Sunday." In another news item of June 24, 1897, it was noted, "The Greenwood saints of all denominations worshiped with the Methodists last Sunday morning [June 20, 1897], the occasion being the dedication of the latter's elegant, comfortable, and thoroughly completed new building. Bishop Duncan conducted the services morning and evening, and it goes without saying that the large audience was highly entertained and instructed by his discourses."

As the Greenwood Methodists had prospered, so had the Baptist Church in Greenwood. The *Index* of November 11, 1897, detailed the community's excitement as the Baptists occupied

their new building that had been erected on Logan Street just a block from the Methodists' new building. Close by was the lot, also on Logan Street, on which the Presbyterians would erect their new building as soon as they had in hand all of the money needed for the project. As was the town's custom, the day the Baptists celebrated the opening of their new building the Methodists and Presbyterians canceled their worship services to share in the Baptists' joy of accomplishment.

The town of Greenwood was growing! One of the special evidences of this new growth was the beginning of a telephone system. On November 24, 1898, the *Index* could editorialize that "Greenwood has telephone service with all of the world." Elsewhere in that day's *Index*, however, a realistic appraisal of the telephone system mentioned that "a call to Spartanburg is not satisfactory yet." The explanation for this deficiency indicated a fault in some switching mechanism elsewhere; the Greenwood system was "premiere."

A major step in the urbanization of Greenwood was the town's decision to "macadamize the streets," thus finally ending the muddy mess that developed every time there was rain or snow in the town. Of course, only the more important streets were paved, but even this was a giant step out of the mud. Greenwood also took pride in the fact that in 1896 the Grendel Mills had begun operations making cotton cloth, thereby adding significantly to the strength of the town's industrial base.

But a growing Greenwood had at least one unanticipated problem. Because the town had developed as a railroad center with dozens of trains coming and going every week, an acute problem with "tramps and hoboes" had developed.

Vagrants would interrupt their travels as they stopped over in Greenwood to beg meals all through "the better neighborhoods of our fair city," the *Index* reported. After reporting the danger these tramps posed to the ladies of the town, the *Index* went on to report that through the Woman's Home Missionary Society of the Greenwood Methodist Church that congregation was offering food to these undesirable visitors. No further details

are given, but this program by the Methodist women met a special town need that the police force could not solve because too few officers were available to turn back the beggars at the edge of the railroad yards.

For the Greenwood Methodists, however, the real challenge was ahead. At the 1897 Annual Conference session they had been asked by Bishop Duncan to host the Annual Conference session to be held in early December of 1898. The *Index* noted that "Spartanburg, Greenville, Chester and Orangeburg were in nomination, but Greenwood 'got there' as in many other instances. Mr. George C. Hodges made an able and convincing speech before the Conference in favor of Greenwood as the next meeting place. Greenwood people were delighted at the news that the Reverend Marion Dargan would be their pastor for another year. He has shown great capacity as an organizer and developer. He will be a valuable factor in the handling of the Conference next fall."

Chapter 8

Hosting Annual Conference

Even before the Greenwood Methodists had begun to enjoy their completed building, the impending task of hosting Annual Conference in December of 1898 demanded the congregation's full attention. Their first big problem was the fact that their new church building could not conveniently seat the many official and unofficial visitors to be expected for the occasion. There was the need to provide a large space that could be available for both day and night sessions. There was the need to find housing for every visitor, and the town's hotel would not begin to accommodate the crowds that would be in town. The list of details, large and small, must have appeared nearly overwhelming.

However, the whole community of Greenwood seemed poised to come to the Methodists' assistance. The newly completed Greenwood County Courthouse was placed at the disposal of the Methodist Annual Conference. The courtroom was "much larger and more convenient than the church" and could be lighted by electric lights that had just become available in the town. It was reported to the congregation that "20 electric lights could be had for \$4 per month." The church agreed to pay for the installation the following December. "Brother Joe Major, County Supervisor, reported that the courthouse yard would be cleaned

by the county hands, also the rooms, etc., of the courthouse." A reading of the list of more than 175 homes where visitors to Annual Conference were to be housed reveals that many of Greenwood's non-Methodists agreed to provide both meals and a place for weary Methodists to find some rest.

In preparation for this experience of hosting Annual Conference several committees were organized to expedite the plans. Church records give us the names of persons who served on four basic committees to plan for Annual Conference.

Publishing Committee	L.M. Moore, S.H. McGhee, G.S. Huiett, W.G. Gambrell, J.S. Chipley
Committee on Lights	W.G. Gambrell
Canvassing Committee	L.M. Moore, C.G. Waller, G.C. Hodges, P.L. Stucky, A.A. Morris
Transportation Committee	Kennedy, Hoke, J.F. Davis

The Greenwood *Index* lists the members of a Committee on Reception: T.H. Walker, Chairman, H.G. Hartzog, W.A. Clyde, N.E. Jenkins, S.G. Major, P.L. Stucky, W.F. Stackhouse, Dr. R.B. Epting, L.M. Moore, J.F. Davis, and C.G. Waller. The *Index* lists three more hard-working committees: a Conference Executive Committee, a Committee on Arrangements, and a Committee on Correspondence. Nowhere, however, are the members of these committees listed.

As the time for Annual Conference drew near an interesting admission appeared in the records of the local Church Conference. Preparation for the entertainment of Annual Conference was consuming the attention of the leaders of Greenwood Methodism. Both the stewards and the pastor reported in November 1898 that they were "short on collections" because of their involvement in preparing for Annual Conference. This is a reminder that house-to-house solicitation was the way church funds were generally secured in local

Methodist Churches at that time. The pastor visited members to solicit the money to pay the "assessments" sent down to the local church by the Annual Conference. These funds went to pay items such as the salaries of the bishop and the presiding elders as well as to pay for other items related to the general work of Southern Methodism in missions and education. The stewards visited the membership to secure funds to operate the local church. A month later, on December 4, the pastor and the stewards could report that they had been able to make sufficient visits so that the Greenwood Methodist Church could report to Annual Conference that everything was "paid in full." At that same Church Conference an impromptu collection was taken to "pay off the debt on the rolling partitions in the church and for several minor claims."

The Greenwood *Index* for Thursday, December 1, 1898, reported, "The Annual Conference of the Methodist Episcopal Church, South, will meet in Greenwood next week. There will be in attendance probably 500 people from all parts of the State. It will be a gathering embracing some of the noblest and some of the most intellectual men of the country. Greenwood has never before undertaken to entertain so large a body or one more thoroughly representative. But every one who attends the conference will be taken care of. A favorable opinion on both sides is predicted as a general result of the meeting." The article details some of the preliminary work accomplished by the Greenwood Methodists and concludes, "all arrangements are the best possible."

One interesting feature of that *Index* article is a listing of the homes in and around Greenwood where the visitors would be housed. In addition, the housing arrangements of all expected visitors are listed, providing the names of Southern Methodism's leadership in South Carolina as well as the Methodist Episcopal Church, South, at the close of the nineteenth century. Moreover, one can read a listing of most of the community leaders of Greenwood at the same time.

An editorial in that same issue of the *Index* helps us

understand the excitement that permeated all of Greenwood and the importance with which the community viewed the arrival of these Methodists. "Bankers, capitalists, lawyers, doctors, farmers, business men of all sorts, and a few hundred preachers, will be our visitors for a week. Let the town put on its best holiday attire and the people put on their best and most pleasant manners. Some of the biggest men of the whole Methodist Church and some of the best men of the world will be here. This is a big thing for Greenwood, a great opportunity for the town, and a source of gratification for us all."

The following week the issue of the *Index* dated Thursday, December 8, 1898, had centered on the front page a most cordial greeting to the Methodist visitors: "Gentlemen of the Conference, you are welcome to Greenwood. To have you in our city is an era in our history." The message then commented on the fact that Greenwood was "a young town with a short history." To emphasize the recent growth of the city it was pointed out that "houses are where corn fields were recently," and that many of the streets had been "fit habitation for rabbits and partridges ten years ago."

Although the majority of the Conference work was yet to come, the *Index* reported that "the 113th session of the South Carolina Annual Conference of the Methodist Episcopal Church, South, convened in the Court House Wednesday morning." It was pointed out that the newly completed courthouse was selected as "the best place for the Conference to hold sessions," and that "the hall has been fitted with electric lights and other conveniences. The first exercise was the singing of the hymn, 'And Are We Yet Alive,' the Bishop 'lining out' the verses as is the conference custom. The older people present were reminded of other days and of sainted workers in Zion." The writer observed that "the connection men appeared in full force," and he was glad to report that there was "a good attendance of interested spectators." It was observed that Bishop William Wallace Duncan, who was presiding, "is a tower of strength in Southern Methodism. He is an erudite, affable gentleman, a gifted orator and a thorough

parliamentarian." The report of the first day's conference activities closed with the report that the local Methodist Reception and Transportation Committee "met all trains on which members came and sent them to their appointed places in little time." It was claimed that such efficiency was "just typical of what Greenwood can do!"

The next issue of the *Index* was dated December 15, 1898, the day after Annual Conference was completed. The evaluation was that the session had been "routine but never dull. Some quite interesting debates and first class tilts were had." Four of the five columns on the front page of the newspaper dealt with a lengthy report on the activities; on an inside page a listing of all of the Methodist pastors' appointments for the state consumed half of that page. In retrospect the newspaper reporter observed, "The people of Greenwood are glad that the conference met here. They enjoyed the presence of so many consecrated, intelligent people and the numerous opportunities the occasion afforded." It was pointed out that "during the Conference people of this community had the pleasure of hearing several eminent ministers. Large crowds of people attended each service." On the Sunday during the Annual Conference session visiting Methodist preachers had been in the pulpits of Greenwood's Baptist and Presbyterian Churches as well as in the pulpits of three Black congregations and at the Connie Maxwell Orphanage.

The newspaper was especially fascinated by the experience when Bishop Wallace "read the appointments for the preachers." Before reading the appointments "the Bishop gave a pointed lecture and then began the time honored process about 9:30 PM Monday night, December 12th." At the close of the reading, "Everybody wanted to congratulate the man who got a snug berth and everybody felt sorry for the plodding brother who got the sand hill, swamp or mountain circuit."

As the visitors left Greenwood the *Index* pointed out, "The facility with which the conference members got in and out of the city proves that this is the gate city to South Carolina." And the final evaluation noted, "It is gratifying to know that so

large a group of people carried to all parts of the State a favorable opinion of the place and the people."

When the final reckoning was made some months after the conclusion of Annual Conference, the Reception Committee discovered that it had some funds on hand. The church conference decided that this cash should be "turned over to the Ladies Parsonage Aid Society."

There was one sad note to the closing of Annual Conference. Marion Dargan had been appointed to be the Presiding Elder of the Florence District and would soon be moving from Greenwood. "Rev. Dargan has been an earnest preacher, a faithful pastor, an unexcelled organizer, and a tireless worker in every good cause," the newspaper declared. A few days later the same writer in the *Index* noted that "Mr. Dargan's final sermon was full of feeling. Greenwood evidently has a deep hold on him. The other ministers of the city were present, there being services in no other church. The Greenwood Methodist Church was crowded." It was added, in good Methodist style, that the newly appointed pastor of the Greenwood Methodist Church, R. A. Child, "is a man of distinguished abilities, considered one of the foremost preachers of the Conference. He is a native of Greenwood County. His appointment to this charge is gratifying to the people generally."

At a Church Conference on Sunday, December 18, 1898, the congregation made its official farewell in a resolution that was passed unanimously expressing "great regret at the severance of our connections with our beloved pastor, Reverend Marion Dargan, who has been sent to another field by the recent Conference." F.M. Sheridan, Secretary of the Church Conference, records that "the pastor responded feelingly, thanking the church for their kindness and consideration."

In Marion Dargan's biographical statement in *Twentieth Century Sketches* it is noted that "at Greenwood a large church debt was paid during his pastorate, and money for seating and furnishing the church was also raised. In addition, the children raised enough money to paint the church."

Chapter 9

Getting a College

Greenwood Methodist Church's new pastor, Rufus Alexander Child, was born in Old Cambridge near Star Fort at Ninety Six and was considered almost a hometown boy by the people of Greenwood. Educated at Richmond College, Virginia, he had, after college, first practiced law for two years in Pickens, South Carolina, and then edited the Pickens Sentinel for several years. He also served one term as a Representative in the Legislature of South Carolina. In 1883 he had become a member of the Pickens Methodist Church, six years later felt the call to preach, and became a member of the clergy in 1889. After his first wife's death he had married Maggie A. Roper of Marlboro County, South Carolina, who moved with him to Greenwood.

At the beginning of 1898 one of the frustrations faced at the Greenwood Methodist Church, as the members basked in the afterglow of their recent accomplishments, was the obvious fact that something was badly wrong with the heating system in their new building. At the Church Conference on February 27, 1899, the "trustees were instructed to look after the condition of the heating apparatus of the church and to have the same repaired." The precise nature of the problem is never mentioned, but this was a problem that continued to irritate the congregation for several more years. In the meantime, Child had taken up the work

where Dargan had left it. During Child's first year the Sunday School enrollment passed two hundred scholars, and the congregation's membership reached 301 souls. Thus, in the decade of the "gay nineties," the membership of the Greenwood Methodist Church had doubled and the Sunday School enrollment had more than doubled.

The decade that began with the year 1890 may have been the most exciting ten years in the history of Greenwood for those who called it "home." A comparison of the census records shows that the population of Greenwood grew by an astonishing 275 percent in that decade. Calling itself the "Pearl of the Piedmont," Greenwood was the fortunate focus of considerable business and industrial activity. The textile industry, which began with the 1889 efforts of William Lowndes Durst to organize what later would become the Greenwood Mills, was indicative of the creative changes that would take place in the community. At about the same time Durst's brother, J.K. Durst, was organizing the Bank of Greenwood. Other banks soon developed, providing a sense of fiscal stability to the community and helping to establish the town as a regional financial center. By 1900 fourteen mail trains and twelve passenger trains provided "quick mails, quick express, and quick trips" far beyond the Piedmont. There was a telephone system in town and "a long distance telephone office." The electric light plant was already in operation when the 1898 Annual Conference met in Greenwood, and an "extensive modern sewer system" and "as fine a water system as there is in the South" had been installed by the progressive town's people. The Greenwood Methodist Church felt that it was a significant part of that community growth and progress.

In 1900 Greenwood Methodist Church received as its pastor P.L. Kirton. Preston Lafayette Kirton was born in Horry County, South Carolina, in 1867. He entered the South Carolina Conference in 1886 and in 1889 married Lilla Lee O'Brien of Walterboro, South Carolina. Kirton officiated at the wedding of Emma Green, a member of the congregation, to B. Rhett Turnipseed on Thursday, March 8, 1900. Just 18 years later the

Turnipseeds would return to Greenwood when he was appointed pastor of then Main Street Church. While Kirton was the pastor in Greenwood a son, Preston L., Junior, died. When Kirton received a new appointment after his second year at the Greenwood Church, it was a move of just three blocks down Cambridge Street to the Cokesbury District Parsonage as he became the Presiding Elder of that District. At the same time W.A. Massebaugh became pastor of the Greenwood Church and was the first pastor to serve for the then disciplinary limit of four years.

For all of its progress, one dream remained unfulfilled for the town of Greenwood. It was anxious to become the home of a college that it could call its own. During the time that the 1898 Annual Conference met in Greenwood, the town's leaders had heard the news that the Columbia Female College, owned by the South Carolina Methodists, needed to relocate from downtown Columbia if the college was to prosper. This sixty-year-old Methodist effort to educate young ladies was situated on a small parcel of land in the business district of Columbia, and there was no adjacent land available at the site for needed expansion. The leadership of Greenwood recruited the cooperation of the Greenwood Methodist Church in a well-organized effort to convince South Carolina Methodism to move its Female College to a site in Greenwood.

A committee of fourteen citizens of Greenwood, many of them not Methodists, was formed to develop plans to lure the college to Greenwood. C.A.C. Waller was the chairman, and J.B. Wharton was the secretary. Other committee members were R.A. Childs, A. Rosenberg, J.K. Durst, J.B. Park, R.B. Epting, D.C. DuPre, George C. Hodges, F.B. Grier, J.T. Simmons, R.P. Blake, S.R. Evans and J.L. Andrews. These men had prepared a plan that included the promise of a significant sum of money when, at the 1901 Annual Conference, a resolution was adopted establishing an Annual Conference Committee to receive sealed bids from the communities that might be interested in providing a new site for the Female College.

According to the *Journal* of the 1902 Annual Conference session, the proposition which Greenwood presented contained the promise of "\$42,960 guaranteed absolutely." This was by far the most generous offer received; however, proponents of the causes of Columbia, Laurens, Sumter, and Lexington joined forces to raise the point that a new charter would be necessary if the college were to be moved from Columbia. Although this was a minor point to the Greenwood supporters, by a margin of 108 to 106, a motion to allow the college to be moved failed. Since this was a procedural vote, an additional vote was taken on a resolution "fixing the location of the College in Columbia" which was then adopted by a vote of 120 to 94. R.A. Childs, on behalf of Greenwood, moved to make the vote unanimous. C.C. Featherstone, on behalf of Laurens, seconded that motion, and it carried.

The effort to bring the Methodists' Female College from Columbia to Greenwood may have been thwarted, but the Greenwood Committee decided to try elsewhere to find Greenwood a college it could call its own. The Williamston Female Academy had been offered by its owners to the Methodist Annual Conference, and the gift had been accepted by the Annual Conference in session in Greenwood in 1898. Afterward it was discovered that the acceptance of this offer, without the permission of the General Board of Education of the Methodist Episcopal Church, South, was in violation of the *Discipline* of the Church. The offer was later duly approved in 1901, and the Williamston Female Academy became an official part of the higher education system of the South Carolina Methodists. The Greenwood Committee turned to this Academy as a source for the much desired college for the community.

The Williamston Female Academy had been organized by Doctor Samuel Lander while he was serving as the Methodist pastor at the small Piedmont town that gave its name to the Academy. Cooperating persons shared some of their wealth and became shareholders in the institution. It was these shareholders who, as the Board of Trustees of the Williamston Female

Academy, offered their property to the Methodist Annual Conference and later to the city of Greenwood. C.A.C. Waller, president of the Board of Trustees, offered the institution to the Greenwood Committee contingent upon its being relocated in Greenwood. An agreement was reached very quickly between the Academy and the Greenwood Committee. On January 14, 1903, it was agreed that a new corporation would be organized with C.A.C. Waller of Greenwood as President, Dr. Samuel Lander of Williamston as a Director, and the following additional Directors, all from Greenwood: J.B. Park, R.B. Epting, J.L. Andrews, R.P. Blake, A. Rosenberg, J.T. Medlock, and R.M. Hayes.

Among the promises made by the Greenwood Committee was the gift of a plot of land "not to exceed fifteen acres" and the erection of a "modern, up-to-date building costing not less than twenty-five thousand dollars, of sufficient capacity to accommodate no less than one hundred students." They also agreed to "purchase the laboratory, library, college and household furniture and furnishings, cabinet of minerals and fossils, musical instruments, shelving, cases, equipments, etc., of the present institution from the owner or owners, at four thousand dollars." The title would then be located, like the college, in Greenwood, to provide for the education primarily of girls, "but with the privilege, if desired, and the management so determines, for boys also." How happy the Greenwood Methodists and their Greenwood friends were to know, through Methodist Annual Conference action, "that this conference is sincerely grateful to the City of Greenwood and the vicinity for the fine property tendered to this body for the use of the Williamston Female College, and hereby accepts the same on condition that the debt be paid in the next two years."

Greenwood had its college! The next task was to prepare for the opening of the college by the fall of the 1904-1905 academic year. Work at the site was quickly begun, and by early September 1904 the construction was completed. The last major chore was to tidy up the site in preparation for the arrival of stu-

dents. At a church conference held September 11, 1904, "It was suggested that the members of the church aid the authorities of the Williamston Female College in cleaning up the buildings and grounds preparatory to the opening of the college." A number of members of Greenwood Methodist Church volunteered their services or agreed "to send help to the college on the following Tuesday." The congregation also learned that even with its new facilities in readiness, space might be needed for certain college activities. Therefore, "the president of the college, Dr. Willson, was invited to select such portions of the church as he deemed best for use of the students." The Greenwood Methodist Church was pleased to share in the establishment of their college.

During the summer of 1904 Dr. Samuel Lander had unexpectedly died. This led to a decision by the Board of Trustees to rename the Williamston Female College as Lander College. It was with understandable pride that Greenwood could report to the Annual Conference that "Lander College has had a very successful year. The enrollment for 1904-1905, the first year in Greenwood, reached the gratifying number of 158 in literary work, to which must be added 20 special students." Six students had been graduated, and improvements on the handsome new college building and grounds were being steadily made. "The popularity of Lander College is evidenced by the full dormitory and recitation rooms. There is no canvass made for students because of the lack for room for more than had applied." The necessity of another dormitory was already obvious to the College and the church.

The effort to obtain a college for Greenwood was dramatic, but the life of Greenwood Methodist Church continued with strength and vigor amid all of the community excitement. One of the congregation's continuing problems was their almost new building. From the first day that cold weather arrived the "heating apparatus" was unable to function properly. At the church conference of February 27, 1899, it was obvious to the worshippers that something needed to be done to repair the heating system permanently. There are continuing notations in the records

concerning problems and complaints relating to the inadequate heating system. For example, on July 21, 1901, it was noted that "Brother Davis reported that the bills to repair the furnace, amounting to \$25 to \$30, had been presented and asked that arrangements be made to pay it." Six months later, on January 12, 1902, the pastor was requested "to appoint a committee of seven to look after needed improvements to the church and the parsonage."

Eighteen months later the congregation was informed that "some improvements have been made at the parsonage—some new furniture has been bought and sewerage put in; the cost was about \$206." The matter of solving the church heating problem, however, required more than some simple repairs. At the church conference of August 21, 1904, "The Board of Trustees reported that it would require about \$800 to put in a new heating apparatus." The Trustees were authorized to act. The Church Conference also instructed the Board of Trustees that "our architect is to be employed to draw plans for the heating arrangements and draw plans for remodeling the church so that the heating arrangements would not conflict with additions to the church." The congregation was already facing the fact that their seven-year-old building was becoming crowded by the growth of the congregation. The Sunday School, through the presence of the Lander College students as well as the new members, had grown beyond anyone's dreams when the building was erected.

With obvious shock, on September 4, 1904, "The Trustees reported that they had the church examined by an architect and that it would be impractical to enlarge the church." This led to the congregational decision that the "matter of enlarging the church be indefinitely postponed; but the Trustees are authorized to go on with the heating apparatus and install the same at once." The contract for the installation of a replacement furnace was quickly let, and, for the first winter since the congregation had entered their new building, worshippers were comfortable in cold weather during the winter of 1904-1905.

At the church conference of May 14, 1905, "Brother S.H.

McGhee presented on behalf of the Board of Trustees a plan for enlarging the seating capacity of the church." There was the usual spirited discussion, and then "G.C. Hodges moved, Capt. F.S. Evans, seconded, 'Resolved - that the church conference approves the plan of repairs recommended by the Board of Trustees; that we refer the whole matter for speedy execution, with the right to make additions and alterations as their judgement may dictate.'" With "almost unanimous" support of the congregation, the Trustees implemented the plans. The records do not spell out what was actually involved; however the need for extensive work on the 1897 building is a clear reminder that Greenwood and the Greenwood Methodist Church were developing faster than even far-sighted leaders could envision.

Chapter 10

Choosing a Name

Music was vital to the worship life of the congregation, and in 1905 Mrs. J.T. Medlock was appointed as the chairman of a committee "to see the membership of the church" and solicit funds to pay for a new piano that had been purchased. Her committee was successful, for the debt was paid in full within a few weeks of the committee's appointment. The growth of the congregation had created another musical problem. There were not enough hymnals available for good congregational singing. After discussion of the matter, "It was moved and carried that each member be urged to secure a Hymn Book and that the Trustees be requested to provide a sufficient supply for visitors and strangers." This idea quickly proved impractical and was set aside. A new congregational decision instructed that a sufficient number of hymn books be purchased for the congregation and visitors. At the church conference of October 21, 1906, the stewards reported that one hundred hymn books for the use of the congregation were on order. They also recommended "that a committee of three be appointed to take charge of the choir. Brother Hodges then moved that a committee of three be appointed by the pastor to select a pianist and a Director of the choir; and the entire reorganization of the Choir be left to this

committee and these two officers." This suggestion was accepted, and three weeks later the committee could state that "Professor Curry of the Music Committee reported that Mrs. Olin Auld had been elected Pianist, and Miss Faas, Directress, and that the other members of the choir would be appointed and notified this week." Latter-day Methodists might not appreciate such structured control of the church's life, but this was typical of the disciplined life of the people called Methodists in past generations.

The general appearance of the church edifice was a continuing concern of the congregation. The church lot had been paved shortly after the completion of the building, and then a committee composed of Mrs. Auld, Mrs. Green, G.C. Hodges and P.L. Stucky was appointed "to investigate whether ivy, or some other vine, should be planted about the church." Upon favorable recommendation by this committee, a group of members joined together to complete the landscaping of the church grounds. Electric lights were still a novelty in 1901 when, "on motion of Brother F.S. Evans, the Board of Trustees were instructed to ascertain the cost of lighting the church with electric lights." This popular move was quickly accomplished and the use of gas lighting was abandoned. To the congregation this was one more modern step taken by this forward moving group of Methodists.

One of the suggestions to every congregation of the Methodist Episcopal Church, South, was that a library be developed containing appropriate books to be loaned as a service both to church members and to the community. This would provide the proper literature to "stimulate the minds and hearts of the people." During much of the 1890s at the Cokesbury District Conferences the pastors and delegates from Greenwood Methodist Church had reported that they had not begun to develop the church library because of the building program in progress. With the occupancy of the new building in 1897, the congregation turned to this task with its usual vigor. At the 1900 District Conference "Brother Hodges reported that the library had now been enlarged to 400 volumes." Considering the fact that community libraries were even then exceedingly rare, such

an accumulation of good books was greatly appreciated by many in Greenwood who were not Methodists.

Local church finances were operated in a very different manner at the turn of the twentieth century compared to practices in the 1990s. When the Church Trustees needed loans to finance their work, they turned to various sources including banks, wealthy members, and other persons of wealth in the community. A special source was the General Board of Church Extension in Nashville, Tennessee, at the headquarters of the Methodist Episcopal Church, South. This Board provided loan funds especially for congregations with church building projects. In the construction of the building in 1897, and again in the building completed in 1918, some Church Extension loan funds were utilized. From time to time the question would be raised at a Church Conference, "How much do we owe?" At one time a special committee composed of J.S. Chipley, H.M. Graham, and J.G. Jenkins "was appointed to ascertain just how much the church owes." That time the committee reported that the church had "floating loans" amounting to three thousand dollars, which the congregation immediately set about to eliminate.

One of the common methods to raise special church funds was to have a congregational meeting at which time the special need would be explained to those present. Then the lay leader would ask for volunteers who would give specific amounts of money. As persons responded to the plea, the sums pledged would become increasingly smaller. After everyone present had made some promise, the Stewards would then be delegated to visit those absent to receive their pledges. In this way money was raised to pay various debts incurred in the operation of the church. The most popular method of local church financing, however, was the assessment system already mentioned. Usually someone like J.T. Medlock or later W.H. Nicholson would be recorded as having read out the assessments to the membership at the congregational meeting. In this way everyone in the congregation knew a great deal about the financial affairs of the church and the generosity or lack of generosity of individuals and

families. Those who had not paid their assessments were reminded in a congregational meeting of their delinquency!

All of this very open and very demanding financial planning was a part of Methodism that had grown up with the denomination as its membership moved into the twentieth century. On Sunday, January 9, 1911, the stewards announced that, instead of the public announcement of the annual individual assessments, the membership would receive their notification by mail. With that announcement the whole fiscal program of the congregation began to move away from the time-honored methods that had been acceptable to Methodists for so many decades in the past. The use of the individual offering envelope had been accepted for Sunday-by-Sunday contributions early in the twentieth century, and now more and more of the financial affairs of individuals became increasingly the knowledge of smaller and smaller numbers of the congregation's membership.

Older members of the congregation in 1991 still remember how, in the days of the Great Depression, the Stewards often made house-to-house calls among the membership in an effort to raise funds for the church when the congregational response fell short of the needs of the church's activities.

One of the matters that seems to have concerned the pastors far more than the congregation was that, as the Greenwood Methodist Church moved into the twentieth century, it "had never been named." The name "Greenwood Methodist Church" did not seem to satisfy the pastors. This had been mentioned in the 1890s but nothing ever came of the matter. In 1901 P. L. Kirton "called attention to the fact that the church had never been named." A committee was to be appointed to suggest a name for the congregation, but no action ever developed from this effort. Finally, on Sunday, February 11, 1906, W. A. Kelly, the pastor, "called attention to the fact that the church had no name." After a general discussion at the day's church conference, a committee was appointed to make suggestions. Dr. James O. Willson, President of Lander College, George C. Hodges, James Davis, Mrs. R.B. Epting and Mrs. F.M. Sheridan were asked to compile a

list of possible names for the church. On March 4, 1906, "Dr. Willson reported that the committee suggested the following names from which the church could make a selection: First Methodist Church, Main Street Methodist Church, Stephen Olin Methodist Church, Grace Methodist Church, and Epworth Methodist Church." The committee suggested that a selection be made the next Sunday by ballot, dropping the lowest after each ballot until a name was selected. This plan was approved.

Some explanations are necessary concerning the suggested names. The first building occupied by Greenwood Methodist Church had been located on the street originally known as "Broadway." That street was later renamed "Main" Street and after that "Church" Street. Finally the name "Cambridge" Street was selected. In the meantime the name "Main Street" had been applied to the downtown street that encompassed the railroad station and the business area that grew up around this installation. A small street originally named "Logan" Street that ran between the Methodist and Presbyterian Church properties was renamed as a part of Main Street.

The suggestion of the name "Stephen Olin" Church recognized a man who was especially active in the early work of the Tabernacle School from 1820 to January 1824. Olin had then entered the traveling ministry of the Methodist Episcopal Church and served a distinguished career as pastor, educator, and church leader. For some years he was president of Wesleyan College in Connecticut. That the name "Stephen Olin" was included in the list a half century after his death and more than seventy years after he had moved away from South Carolina indicates the appreciation still held for the man's influence in the Greenwood area.

The suggestion of the name "Epworth" harked back to the small English village where the family of John Wesley lived during his childhood and youth. Methodists have always had a warm spot in their hearts for this precious site in the life of the denomination's spiritual father.

On Sunday, March 11, 1906, the congregation of the

Greenwood Methodist Church, by standing votes, balloted on the five suggested names. The final ballot resulted in the selection of the name "Main Street Methodist Church." By resolution that name was then made unanimous, and so, after forty-eight years, the congregation had officially selected a name.

In the spring of 1907 Kelly brought to the attention of the congregation the possibility of supporting a "Foreign Pastor in Cuba or somewhere else." This suggestion captured the imagination of the men of the congregation who had watched the growing international awareness of the women of the church through the Women's Foreign Missionary Society. A committee of the men of the church made a study and suggested that "the male members of the church assume the support of a Foreign Pastor in Cuba, the selection of this pastor to be left to Bishop Candler." They suggested that a committee of seven men be appointed "to devise ways and means to raise funds for this purpose." The committee was appointed and quickly raised the necessary \$750, and a delighted Bishop Asa Candler appointed the Reverend Lancaster, an American pastor serving in Cuba, to be the "Foreign Pastor of Main Street Church." This joyful relationship was to last for several years, and at least once, in September 1908, "our Cuban Pastor" visited the church.

As late as the 1890s the pastors could report that ninety percent of the Greenwood Methodists would be present to receive the Sacrament of Holy Communion. A decade later the general attitude toward the Sacrament had begun to change. In the autumn of 1909, for example, a committee was appointed "to look into the cost of an individual communion set." The traditional use of the common cup during the Sacrament of Holy Communion was becoming less acceptable to Southern Methodists. By the following January a recommendation was made that the church purchase the individual communion set, but some were not quite ready for this dramatic change. A month later, however, on Sunday, February 20, 1910, the opposition to the idea had been overcome, and the church voted to purchase an individual communion set. Eight months later "it was decided to

hold Communion Services each Quarter instead of monthly." By this act the church began a definite move away from an increasing number of traditions precious to past generations of church members.

An action of the Church Conference of August 23, 1908, was indicative of another change in outlook in Southern Methodism. The local churches were becoming more highly organized, and it was on that date that a group of men was elected "to work on the Laymen's Movement." The men selected were G.C. Hodges, Lay Leader, W.H. Nicholson, P.L. Sturkey, H.S. Morehead, J.B. Wharton, F.S. Evans, G.W. Hart and F.F. Wright. This movement was organized to promote "a closer alignment of the men of the Church with the missionary advance of the day." This interest in the mission work of the Church had a dual focus on the foreign and home mission fields.

Chapter 11

Another New Building

As Greenwood became increasingly urbanized, the congregation realized that the problems of urbanization were beginning to appear in the growing community. The developing villages associated with the textile industry created a need that the church leadership recognized as crucial. The *Southern Christian Advocate* reported that at a district meeting of the Woman's Home Missionary Society held at Main Street Church, May 13-15, 1910, "the magnitude and importance of the work of home missions" was stressed. One particularly important paper was read by Mrs. C. A. Deadwyler on the subject "The Mill in My Town." After this paper was heard, "the Greenwood Auxiliary began to plan for a kindergarten at the Grendel Mill in their town. This is a great need that is felt in every cotton mill town in South Carolina." In modern terminology this was more properly a day care program rather than an actual kindergarten. The program begun by the Main Street Woman's Home Missionary Society lasted into the early 1930s.

At this district meeting W. C. Kelly, a pastor from Newberry, had spoken on "Our Deaconess Work" and had "made it very plain that the deaconess and city missionary [workers] are an invaluable aid to the pastor in the mill town, city, and rural charges." After Kelly's presentation "a memorial to

the Laymen's Movement to provide funds for the maintenance of deaconesses in [the] Cokesbury District was presented by Mrs. J. W. Kilgo," and the conference quickly passed it. This action helps us understand some of the background for an exciting development at the Church Conference on October 16, 1910. "Mr. Nicholson, leader of the Laymen's Committee, reported that the Committee recommended the employment of a deaconess to assist the pastor and the Committee on Home Mission Work with special reference to the Factory work." The pastor, J.W. Kilgo, then explained the work of the deaconess to the congregation. Everyone was enthusiastic in their support of the proposal. Several "mill villages" had been built around the outskirts of Greenwood to house the "factory operatives" of the city's growing textile industry. These people were often in need of various forms of assistance which the Woman's Home Missionary Society sought to provide. The proposal was that the money to support the deaconess project be turned over to the women and that this work be under their supervision.

Organized in 1905, the deaconess work of Southern Methodism was composed of a small corps of trained, dedicated, and highly motivated women who served in communities, without pay, assisting in extending the helping arm of the Church in every way possible. The men pledged themselves to raise money to begin the project at the Laymen's meeting the next Sunday. Soon the congregation's request was formally forwarded to the Woman's Board of Home Missions in Nashville, Tennessee. It was not until a year later, however, that the Board of Home Missions could provide a deaconess to work in Greenwood.

The deaconess who arrived in Greenwood to work among the needy was Miss Lucy Epps, a native of nearby Laurens, South Carolina. It was announced that "the church would be expected to raise about \$40 per month to cover her expenses." On her first Sunday in Greenwood Miss Epps addressed the congregation at the evening service. This was another break with tradition as a woman stood at the pulpit to speak to the church! The Woman's Home Missionary Society had

assumed the responsibility for providing the \$40 per month which covered Miss Epps' room and board at the home of a church member and provided the money Miss Epps needed for the simplest necessities. Like all of the deaconesses of that era, Miss Epps wore a uniform that consisted of an ankle-length black dress and a bonnet made of the same cloth. For several years Miss Epps served in Greenwood and then was replaced by a Miss Hudson. It was not until the start of World War I in 1917 that the work of the deaconess was concluded in Greenwood.

As Greenwood grew, both as a railroad center and a textile manufacturing community, increasing demands were made upon the churches to respond to human needs. As early as 1893 came the recognition that, with Greenwood's growth as a railroad hub, there was a steady increase in the vagrant population that drifted through town with the passage of railroad trains. Residents complained that these hobos were to be found wandering all over town in search of food and other assistance. The Greenwood Methodists assigned to the Woman's Home Missionary Society the task of helping these and all other needy persons. Some of the women of the church could frequently be seen visiting in the mill villages to discover needs; the ladies also visited in those other sections of town where people had moved from the farms nearby in search of steady work at one of the town's industries. This activity meant that the Woman's Home Missionary Society had to become well organized to offer assistance with food, clothing, wood, and coal and even some medical supplies. This work continued unabated even with the arrival of the deaconess who actually enabled the Home Missionary Society to discover more and more needy families.

The sight of the "Methodist helping woman," as Miss Epps was known among the needy, was quickly accepted in the homes of those living in the mill villages and in other low cost rental areas of Greenwood. Help was offered not only with physical needs but also with the spiritual needs and with some of what would be known today as counseling. These were the times of ten and twelve-hour work days, and the labor of small children as

young as eight years of age was not unusual in the mills and factories. One can only marvel now at the breadth of the challenges the deaconess and the Home Missionary Society faced.

The work of the Home Missionary Society received the approval of the Greenwood business and industrial community, and Miss Epps received hearty support both personally and financially from these community leaders. Those who lived in downtown Greenwood recognized the human needs that surrounded them, but few seemed spiritually equipped to move into those homes to bring assistance with dignity and compassion. That the members of the Woman's Home Missionary Society were so effective was a fact that many in the community spoke of with sincere appreciation. Surely some of the credit for the good human relations that Greenwood bragged about existing must have come from the work of the deaconess program and the activities of the Home Missionary Society.

Christian education, especially through the Sunday School, took on increasing importance in the life of Greenwood Methodists as they entered the twentieth century. The building occupied in 1897 contained what was in its day a most generous space for the Sunday School. As the concepts of Sunday School teaching began to change dramatically, however, especially in the education of children and youth, the ideal situation called for individual rooms for classes divided by varying age groups. Since it was impossible to provide the needed separate rooms in the facility available, it was decided to achieve some separation by the use of a complex system of curtains. This did nothing to control the noise, according to those who still recall those curtained Sunday School cubicles; however, it did enable the teacher to work with a minimum of interruption from distracting movements outside the class area. This plan certainly must have been successful, for James A. Kilgo announced at the First Quarterly Conference for 1913 that "our Sunday School attained such a degree of excellence the past year that the Sunday School Board of the Conference ranked it with the five others worthy of special mention. The School is well organized, doing good work, and we

confidently expect greater results." The clue to such success was the excellent corps of teachers. The teachers, mostly women according to Kilgo, prepared themselves extensively through training opportunities in Columbia by the Sunday School Board of the Conference, and the records show that the teachers also took advantage of the increasing programs available during the summer at Lake Junaluska, North Carolina. There the Southern Methodists were developing a center for training and spiritual growth.

Indicative of the growing pains of the church's Sunday School program was the decision of the men's Wesley Class to erect a tent "back of the church so that this large and interesting class may be accommodated." At the Third Quarterly Conference of 1913 the announcement was made that the tent would be dedicated the next Sunday. As the pastor, L.P. McGee, observed in February 1914, "The Church School is doing good under the circumstances." He pointed out the fine work being done in the educational area but declared that with a new church building and "modern equipment" the work could be done more effectively.

In his *History of South Carolina United Methodism* Archie Vernon Huff, Jr., points out how easily church life can become politicized. This is most frequently recognized at the larger geographical levels of church organizations. During the second decade of the twentieth century power struggles and acrimonious disputes developed between the up-country and the low-country of the state in Annual Conference affairs. So bitter was the controversy that in 1915 the Methodists of South Carolina formed the Upper South Carolina Conference and the South Carolina Conference. The dividing line ran generally from the southern boundary of Aiken County eastward just south of Columbia, then north of Camden and east of the Lancaster County line where it separates that county from Chesterfield County. In the newly organized Upper South Carolina Conference George C. Hodges was elected the Conference Lay Leader.

Soon after Lander College began operation, the church

had decided to operate a second Sunday School on the campus. This necessitated a dual set of top leaders, as is indicated by the announcement in 1915, for example, that W.H. Nicholson was Sunday School Superintendent and C.C. Featherstone his Assistant at the Main Street Church location while Dr. John O. Willson was Sunday School Superintendent and the Reverend R.O. Lawton his Assistant at the Lander College location. This dual Sunday School arrangement was necessary until a new building was erected and occupied in 1918. Such chaotic conditions were a challenge to the leadership of Main Street Church; however, their creativity and dedication always seemed to find solutions that might have deterred other congregations. The leadership appears to have been open always to the best ideas available. For example, a Workers Council for the Sunday School was functioning in 1917, thus affording coordination among all of those from all age levels and interests in the educational program. The Sunday School was "organized and graded according to the highest standards of Southern Methodism" despite the difficulties of a split site for the church's Sunday School and the less than ideal housing in the church building.

It had been increasingly evident within a very few months after its occupancy in 1897 that the church building just completed was too small. Frustration with themselves as a congregation arose when no possible solution was discovered to enlarge or even practically alter the almost new building. Those who worshiped there at the corner of Main and Cambridge Streets knew that they must plan for a new and larger building far sooner than the congregation had anticipated that joyous day in 1897 when the building was occupied. At the Third Quarterly Conference, August 5, 1914, it was noted that "the Building Committee appointed by the pastor for our new church was read and approved by the Quarterly Conference." Members of the Committee were S.H. McGee, Chairman, G.W. Hart, Secretary-Treasurer, Dr. J.C. Harper, J.T. Medlock, C.C. Featherstone, G.C. Hodges, Jr., A.C. Steadman, W.H. Nicholson, M.S. Chipley, H.A. Anderson and C.C. Wharton. Main Street Church could no

longer delay the inevitable new building program.

Over the next several months the Building Committee interviewed architects and finally selected H.H. Harrell of Bennettsville, South Carolina, to design the new church building. (A frequently cited local legend is that Harrell's Tudor Gothic design was based upon buildings he had studied in the English countryside. The legend is false; Harrell's wife points out that her husband never traveled outside the United States.) After the summer of 1916 the general plans had been seen and approved by the congregation, and at a called Quarterly Conference on October 19, 1916, the following was unanimously adopted: "That the Trustees of Main Street Methodist Church, South, at Greenwood, S.C., or a majority of them, be and are hereby authorized and empowered to borrow the sum of Five Thousand (\$5,000) dollars, and to execute a mortgage on the parsonage lot to secure payment of the same."

Now planning began in earnest, and by the next March the pastor could report to the Second Quarterly Conference, "The new church building is soon to be commenced." At the same time a committee consisting of Dr. John O. Willson, L.P. McGee, George C. Hodges and J.T. Medlock was appointed to prepare the articles to go into the cornerstone of the new church. Soon after this the time came to demolish the now obsolete building then just twenty years old. Congregational activities were moved to the Magnolia School where both Sunday School and Worship Services were conducted for the next eighteen months. The general contractor for the construction was George L. Rounds, whose local company had an excellent reputation for workmanship.

Church records for this period are scant; however one story from the construction period was confirmed in 1988. The plans developed by Harrell called for the church interior to have an altar-centered arrangement in keeping with the Gothic style. Instead of a central pulpit there would be both a pulpit and a lectern. The choir would be divided and facing an aisle leading to a centered altar standing against the back wall of the sanctuary. The woodwork surrounding the choir has always hinted at this



*Third building of Main Street United Methodist Church.
(Artist: Virginia Wiggins)*

possibility. The story goes that in early 1918 the congregation became aware that the pulpit would not be centered and this led to considerable acrimonious controversy. Apparently the solution to the controversy came after the congregation was invited to come one day, inspect the finish work that had already begun to take shape in the sanctuary, and then decide which way the final work would be developed. After a "noisy meeting," as one who was present described the session, the decision was made to complete the choir area with a pulpit at the center as it has appeared since the building has been in use. In 1988, while the organ console was being relocated and some minor changes made in the choir's seating arrangement, C.J. Lupo, Jr., the pastor at that time, was able to examine the long hidden evidence that confirmed that the plans for the sanctuary area were altered in the midst of construction. This confirmation helped many understand the arrangement of the beautiful woodwork that surrounds the choir.

Construction during World War I was not easily accomplished. The contractor could not obtain material at any steady or dependable rate. As a consequence, the pace of construction appeared to move very slowly for those anxious to leave behind Magnolia School and "have our own church again." Finally at the Fourth Quarterly Conference, Monday, November 11, 1918, the new pastor, B. Rhett Turnipseed, could declare, "We are planning to enter our new church next Sunday." The detail work was not all complete, the landscaping had not begun, and some other minor work was incomplete. However, the 725 members must have agreed with their leaders that this decision to move into the new building was wonderful and could not have been more timely.

The *Index-Journal* reported, "The Church Building is one of the handsomest in the State, and it was pointed out that the cost is in excess of \$70,000 and had required considerably more than a year to construct." The building that day "was crowded to overflowing," and the newspaper account added, "The new building is noted for its great Sunday School facilities, something which the former facility entirely lacked and the Sunday School officers are delighted over the change." According to the newspaper the following was the order of worship used that day, Sunday, November 16, 1918:

Doxology
Opening Chorus
Hymn No. 78, "Holy, Holy, Holy"
The Apostles Creed
Prayer
Chorus
Responsive Reading, Psalm 84
Gloria Patri
New Testament Lesson
Announcements
Offertory: "The Lord Is My Shepherd"
Mrs. McLaughlin

Hymn No. 208, "I Love Thy Kingdom, Lord"

Sermon by Rev. B. Rhett Turnipseed

Prayer

Hymn No. 180, "All Hail the Power of Jesus' Name"

Benediction

According to the newspaper there were two soloists: Miss Agnes Alexander and Mrs. Louise McLaughlin.

There were two significant reasons for thanksgiving that Sunday. The congregation was most grateful that World War I had ended and that they were using their new building for the first time. Surely God's mercy and love was felt in special ways that day. It is no wonder that the pastor could declare, "We believe that we are on the very eve of a great Religious Awakening."

Not everything that happens at church is serious and somber. As any child is aware, amusing incidents during a worship service can become uncontrollably hilarious. Soon after the new sanctuary was opened for use, one who was a child at the time recalls an unforgettable comic moment. An especially overweight man arrived just as the worship service was to begin. He moved up one of the side aisles seeking an empty space where his portly body could be seated. He discovered a place on a pew that ends against one of the huge pillars. As he attempted to enter through the narrow space between the back of the next pew and the pillar, he found himself stuck. He could not extricate himself. Adding to his consternation was the realization that many in the congregation were watching the spectacle. Finally two ushers saw his plight and came to his rescue. One usher entered the pew from the center aisle to push the man while the other usher pulled at the man from the side aisle. With their combined effort the fat man was released. Many a child giggled and whispered about that scene. Seventy years later the retelling of the incident brings peals of laughter from anyone who remembers that special moment.

Chapter 12

Post War Woes

Since the new building was not completed, the congregation for several months had to deal with the presence of carpenters and painters working to finish the building project. Certain materials, not available in the wartime months, now became available. The climax came when the Organ Committee, composed of O.M. Tally, Chairman, W.H. Nicholson, C.C. Wharton and George Hart, reported that the pipe organ had been shipped. This good news was reported in the *Southern Christian Advocate* of January 23, 1919. The instrument had two manuals, incorporated pneumatic action, and "would cost about \$5,000." The front or show pipes were the first to arrive to be installed. Built by the C.E. Morey Company of Ithaca, New York, the organ was installed before the summer and had been paid for by July 10, 1919.

With a continually growing membership, the congregation found itself in need of careful organization in order to provide better pastoral oversight. The pastor, B. Rhett Turnipseed, reported to the First Quarterly Conference of 1919 that there had been "a division of the membership according to territory, each division in charge of an appointed leader." This plan was reported to be working well. The Sunday School "was handicapped and disorganized owing to illness among teachers and pupils."

This is a hint of the lingering result of the influenza outbreaks that ravaged Greenwood and the whole world at that time. Nevertheless, Turnipseed could earnestly assure everyone that the congregation "has 'gone over the top' in our effort to reduce the debt on the new building. The pastor has never witnessed a greater manifestation of the Holy Spirit's presence."

The church was continuing to support various mission needs in farflung locations around the world. A new church under construction in Brazil received a gift of \$150; Armenian Relief was given \$600, recognizing the horrors encountered by this small ethnic group in the Near East who were under terrible persecution from their neighbors, the Turks. The plight of French children orphaned by the recently ended Great War was remembered with gifts totaling \$251.83. These mission gifts were special offerings of just the first quarter of the Conference Year of 1919.

As an outgrowth of 1918 General Conference action, a Centenary Fund had been established to seek money to strengthen Southern Methodism's universities and colleges and to undergird the mission program both national and foreign. The money was to be contributed over several years. Each congregation was expected to seek generous gifts and subscriptions. The total promised and contributed by the members of Main Street Church was an amazing \$47,517. This sum was in addition to the payment to reduce the church's building debt and its normal operating budget.

By the fall of 1919 the church leadership looked back upon an exciting and fruitful twelve months. The two Sunday Schools were organized "according to modern methods." Enrollment for the Sunday School continued to rise with the congregational membership's increase. "Some of our young people attended the Standard Training School held at Lander College" during the summer "and received Certificates of Credit. Some of our teachers have been in attendance upon the Junaluska School," Turnipseed reported.

As the year closed Dr. John O. Willson, President of Lander College, proposed the following resolution to the Fourth

Quarterly Conference that was unanimously adopted: "The Quarterly Conference of Main Street Methodist Church, South, is so grateful to our gracious Father for His mercies to our congregation that it hereby records our humble, sincere Thanksgiving to Him who has so kindly dealt with us during the year 1919. He has taken few from our midst. He has met us in our assemblies and poured His Spirit upon us. He has been full of compassion and kindness in all ways all of the year."

Main Street Church was host to Annual Conference for a second time when Bishop U.V.W. Darlington presided over the session that began on Tuesday, November 5, 1919, in Greenwood. The *Index-Journal*, in reporting on the Conference, declared "Methodism has no meeting house that excels the one in Greenwood in magnificence." Welcome to the Conference members was given by C.C. Featherstone on behalf of the congregation, while Dr. John O. Willson, Lander College President, spoke for that institution. Among the items presented for consideration to the Annual Conference was a request by C.A.C. Waller and B. Rhett Turnipseed, both members of the Lander College Board of Trustees, asking that the churches aid the college in a planned expansion program. There was a pressing need for an additional dormitory as well as an administration building. The Chamber of Commerce of Greenwood had already raised \$20,000 of the needed \$60,000. During the Conference there was one nostalgic moment when W.A. Massebaugh, pastor of Main Street Church from 1902 to 1905, delivered the historical address. Compared to the excitement generated in Greenwood by the Annual Conference session of two decades earlier, one receives the clear impression that the city and the church both felt that a level of sophistication had been reached, and such meetings were no more than routine happenings for the city and the church.

At the First Quarterly Conference of 1920 Turnipseed reported that the membership had reached 831 persons, and that same number was enrolled in the Sunday School. Special mission gifts indicated a continued widespread interest on the part of the congregation. Gifts were made to needs such as Armenian Relief

and the growing needs of French orphans resulting from the Great War. The Textile Industrial Institute (which later would become Spartanburg Methodist College) received funds to assist in its program designed to enable youth from various "mill villages" to receive training that would "open to them new horizons of opportunity." The Door of Hope, a home for unwed mothers located in Columbia, South Carolina, also received a congregational gift.

With its new facilities the congregation began to explore ways to use the building more efficiently in its weekly programming. "We have organized a training class for our officers and teachers of the Sunday School to meet weekly on Wednesday evening after the Prayer Meeting Service," the pastor reported to the Second Quarterly Conference. Later he added that "the church paid the way for a number of delegates to the State Epworth League Conference in Columbia," as the church encouraged its youth to participate in such training programs beyond the local church. During December of 1920 Main Street Church hosted a special time for teacher training that brought significant out-of-town leaders to Greenwood, and this training was made available to all Methodist congregations in the nearby communities. The future appeared especially bright for Main Street Church.

A special expression of this newfound excitement was indicated in an item from the *Southern Christian Advocate* with a dateline of Greenwood, November 18, 1920. "Main Street Methodist Church has bought a handsome new Chalmers Touring Car for the use of the pastor. The car will be a part of the equipment of the parsonage. Rev. B. Rhett Turnipseed will be the one to christen the car and get the first year's use of it, and then it will be ready for the pastor-in-charge who succeeds him."

The year 1921 proved to be the first of several years when Greenwood's economy, then tied closely to cotton farming and cotton fabrication, encountered challenging difficulties. At the Church Conference of February 12, 1922, "Brother Marvin Chipley stated that church finances were in bad shape and they



*The waiting pews and the open door
And joy in the dear Church Home once more.
We are starting again on our service true,
And of course, dear friend, we are wanting you.*

*Invitation to Revival Services and
Homecoming Day in 1919.*

were without funds to meet current expenses. Bro. Joe Wharton, Treasurer of the Board of Stewards, also reported the same." Such a message was strange and new to the membership of the church, for the economic trends for the past quarter century had all been positive in and around Greenwood.

This would prove to be the beginning of almost two decades of intense fiscal maneuvering to keep the church financially solvent. At a Church Conference Sunday, November 19, 1922, it was reported to the congregation that a note for \$1,000 with the Board of Church Extension of the Methodist Episcopal

Church, South, was past due. "C.C. Featherstone and W.H. Nicholson made short talks immediately after which \$1,032.50 was subscribed to take care of the note." It is almost impossible from the information available to follow the many efforts on the part of the church's leadership in their sincere and often desperate efforts to satisfy the church's creditors.

At a called Quarterly Conference on February 14, 1923, the Trustees were "authorized to negotiate a \$20,000 loan with the Board of Church Extension to consolidate church indebtedness." Two months later, at a Church Conference on Sunday, April 8, 1923, it was reported that "the budget called for about \$13,000 while only about \$8,000 had been pledged." Financial matters became so bad in Greenwood that on July 5, 1923, I.B. Taylor loaned the church \$1,500 to ward off creditors; over the next ten years the church could afford to pay only the interest due on this particular loan. In August 1923 an additional \$5,000 loan was received from the Board of Church Extension; the Trustees who negotiated this loan were H.G. Hartzog, S.H. McGhee, W.J. Moore, H.S. Morehead, G.C. Hodges, J.F. Davis, J.G. Jenkins, T.L. Taylor and A.P. Stockman. This particular note was satisfied February 18, 1930.

Despite such desperate financial times in Greenwood, the Centenary Fund gifts had already amounted to \$17,461.35 by October 1923. At a Church Conference on Sunday, October 21, 1923, "Judge Featherstone made an earnest appeal to the members to pay up their assessments in full so that we could go to Conference, as heretofore, with a clean sheet."

Lest it appear that the financial problems of Main Street Church were due to internal problems among congregational members, consider this from *The Character of Quality: The Story of Greenwood Mills*: "The post World War I economy was so chaotic that by 1920 the textile industry in particular was faced with a crisis." Out of that experience James C. Self, Sr., declared, "I believe that this was the worst time in my experience. I sometimes thought we would have to close." With that evaluation from Greenwood's industrial leader, it is understandable why the

church was facing fiscal difficulty.

As the pastor, F.E. Dibble, departed for the 1924 session of Annual Conference, he boldly asserted that the immediate future promised better days. The Sunday School at Lander College numbered 205, while the Sunday School at the church had 960 scholars. The 190 members of the Woman's Missionary Society had raised \$1,342.50 for many mission projects. The congregational membership was also increasing despite the financial woes of the time. In one three-month period that year 109 new members had been received. The pastor proudly reported that the church was alive and active. It was with obvious relief that Dibble could add that pledges and gifts had been received totaling \$5,000 to reduce the church's debts to \$20,000, "where it can be worked off in degrees without any strain on the church."

The latter half of the 1920s found Main Street Church somewhat less preoccupied with financial crises, although matters of cash flow did plague the church from time to time. Quarterly Conference and Church Conference reports deal for the most part with routine church matters including financial reports. It is obvious that the last half of the 1920s offered a respite from constant financial problems. Life, however, never proved to be without unexpected and sometimes startling problems for Main Street Church. For example, in 1925 Dibble remarked at a Church Conference, "The church should be proud of the work being done in her Sunday School. Our accommodations are unsatisfactory and inadequate, but the spirit of the officers and teachers is fine, and each department, so far as possible, is striving to meet the standards of the church." This remark was made just seven years after the new building had been occupied! With the increase in the membership, the Sunday School enrollment had grown significantly, and classroom space for some age groups was very crowded. Also, the Sunday School area had been designed using the Akron plan that was considered "state of the art" in pre-World War I church education circles. By the mid-1920s new theories of class arrangements for children and young people were being taught by denominational experts who urged churches to

consider the "most modern" space utilization. There is no record of the congregation's response to this evaluation of their new building. Dibble also reported at this time on a plan for the three summer months for union services on Sunday and Wednesday evenings that involved the memberships of the First Baptist Church, the First Presbyterian Church, and Main Street Church. "This joint effort has proven very popular" and continued in the summers of 1925 and 1926.

The President of the Woman's Missionary Society, Mrs. J.P. Wharton, reported to the Fourth Quarterly Conference for 1925 that the Junior Missionary Society, a project of the women, was "the only Junior Society in the Conference on the Roll of Honor." She added that the Woman's Missionary Society had 404 members organized through six circles including a Business Women's Circle. The Junior Missionary Society involved many of the children of the church in a program designed to help acquaint the youngsters with the mission programs of Southern Methodism both in the United States and in many foreign countries.

The church's budget for the 1925 calendar year helps to explain the growth of the congregation's organization at this point in time:

1925 BUDGET OF MAIN STREET CHURCH

FOR CAUSES OUTSIDE THE CHURCH

Presiding Elder's Salary	\$ 393
District Work	36
Annual Conference Work	1,385
General Church Work	785
On Centenary Fund Pledges	373
On Christian Education Pledges	1,271
For Superannuate Endowments	800
For Epworth Orphanage	<u>1,017</u>
	6,060

PASTOR'S SALARY	3,060
LOCAL EXPENSES OF THE CHURCH	
Sexton	416
Choir and Music	700
Stenography and Secretarial Work	300
Payment on Church Debts	2,750
Interest on Church Debts	1,027
Coal	200
Insurance	194
Lights and Water	200
Printing	250
Postage	40
Organ Upkeep	100
Repairs and Furnishings for Church and Parsonage	600
Extra for Overdraft	148
Small Incidentals and Miscellaneous	<u>18</u>
TOTAL FOR LOCAL CHURCH EXPENSE	\$6,143
TOTAL ANTICIPATED EXPENDITURES FOR MAIN STREET CHURCH FOR 1925	<u>\$16,803</u>

Dibble reported to the First Quarterly Conference of 1926 that the membership had reached 1,116, the Sunday School enrollment was 1,221, and the average attendance at Sunday School was about 650. The Sunday School continued to be a special source of pride for Main Street Church at that time. The Worker's Council for the Sunday School teachers met frequently, and those who staffed the various classes were encouraged to attend local instructional sessions. Many made week-long trips to Lake Junaluska, North Carolina, during the summer months to receive specialized instruction from some of Southern Methodism's Christian education experts.

The Lander Sunday School was an unusual effort in religious education. For almost as long as Lander College had exist-

ed, the Sunday School there involved most of the residential students with faculty members as leaders. At one Quarterly Conference in 1926 it was reported, "The Lander Sunday School uses neither the uniform nor the strictly graded material of Methodism. Text books are used." Those who recall attending these Sunday School classes while students at Lander College claim that these were some of the "teaching highlights" of their academic experience. At times even the college president shared in the teaching, and this especially impressed the students, who sensed the concern of the college leaders for the students.

At the Fourth Quarterly Conference, October 18, 1926, the pastor mentioned that "nearly a thousand were present for Sunday School as we began a new year." Children and young people had been promoted and classes reorganized as usual, but the attendance number may well be the all-time record for Sunday School on any given day in the life of Main Street Church!

During the early summer of 1927 the city of Greenwood conducted "a campaign in the interest of the Lander endowment." This resulted "in raising \$8,000, much of this being given by the members of the church," reported the new pastor, W.B. Garrett. At that Quarterly Conference a committee composed of J.S. Andrews, Charles D. Blaylock, Joe P. Wharton, and George Hodges was directed to examine the records of the church's membership. They concluded that at least 114 names should be removed for various reasons, leaving a corrected membership roll of 1,092 persons.

Garrett reported that 76 of the Sunday School teachers and workers received credits for work in the teacher training opportunities of 1927. He also was able to report a net gain of 103 persons in the membership during 1927. Moreover, the church had assumed the support of a missionary, the Reverend Vavlav Vancura, a member of the South Georgia Annual Conference and a native of Czechoslovakia. "Brother Vancura has returned to his native land and is serving as a pastor [in Prague] and is a Presiding Elder." In the year of 1927 Garrett was delighted to

report that the church had been able to reduce its debt by \$6,350 and "the church budget has been met with ease."

During the years that Lander College was affiliated with South Carolina Methodism several Methodist ministers from the college's faculty and administration were, with their families, related to Main Street Church. For example, in the 1927-1928 academic year nine ministers from Lander were members of the Main Street Quarterly Conference: F.L. Beaty, R.H. Bennett, J.C. Cunningham, J.A. Holland, R.O. Lawton, J.J. McConnell, C.F. Nesbitt, J.P. Patton, and L.M. Rivers. The presence of these clergy, as well as many other faculty members from Lander College, added much to the congregational life.

In the early summer of 1928 "a new class composed of young men of the congregation" had been organized and met in the parsonage, the pastor reported. This led him to add, "The Sunday School is crowded and under such circumstances it is not able to do the type of work that would otherwise be possible." Despite this problem he could observe that "the superintendent and other officers and teachers are faithful to duty and the work is being carried on in a fine way." Payments on pledges of \$4,000 to the Superannuate Endowment Fund to assist retired ministers were completed in 1928 with the last installment of \$1,050.50. Year after year, despite local economic problems, Main Street Church maintained a tradition of paying in full its assessments and apportionments received from Annual Conference.

Garrett reported that the commencement sermon for Bailey Military Institute was preached by him at the church in May of 1928. This prep school was a fixture for decades in Greenwood. Located at the site of the present Self Memorial Hospital, Bailey Military Institute served many young men as a boarding school that provided a high school education for its students in a military environment.

At the Fourth Quarterly Conference of 1929 Garrett reported, "The women of the church are leading out in a move to build additional Sunday School equipment which is sorely needed. Several of the men of the church have expressed a willingness to

help them in this undertaking, all of which is encouraging." At this time a Building Committee was elected to plan for a new Sunday School building. Given "full power to act," the committee was expected to begin at once to develop plans for the much needed facility. The Committee was composed of W.H. Nicholson, I.C. Harrison, A.E. Taylor, C.W. Hollingsworth and I.T. Stone. At that time Mrs. T.H. Watson, president of the Woman's Missionary Society, reported that the women of the church had "collected \$693.02 on the Sunday School Building in addition to raising \$1,397.74 for mission causes."

Chapter 13

The Great Depression

Probably very few people in Greenwood realized how drastically events on Wall Street in far off New York City on Tuesday, October 29, 1929, could affect life worldwide. As the "Great Depression" worsened through the ensuing winter and spring, unemployment, bank failures, and business and industrial disasters created critical situations that quickly began to cause drastic changes in life in Greenwood and at Main Street Methodist Church. When E.R. Mason arrived as the new pastor just a few days after the stock market crash, confidence in the onward and upward climb of the national economy was obvious. In his report to the First Quarterly Conference of 1930 his statement that the Sunday School "is handicapped on account of the lack of an adequate building" is typical of the still viable confidence in what life had been up to this moment. Continuing in that vein, Mason declared, "We trust that in the not too distant future this great need will be met." He had not reckoned with the devastation to be wrought by the depression that was fast developing. Not only would it be a decade before this building need could be met, but another pastor would also have an unfulfilled dream of the completion of the much needed educational space. Moreover, Ed Mason would personally feel the effect of the economic upheaval in the congregation as his salary dropped from

\$4,000 to \$3,000 in the three years of his pastorate.

The total funds reported as raised by Main Street Church to the 1930 Annual Conference was \$14,494. The next year the report to Annual Conference was \$13,678, and at the 1932 Annual Conference the total funds raised had dropped to a low of \$11,450. By the following year, 1933, a slight increase in income enabled the church to report \$11,508 raised for all purposes. It appears that the economic impact of the "Great Depression" was at its worst in Greenwood during the years of 1932 and 1933. The following chart gives an insight into the effect of the depressed economic conditions for the decade of the 1930s as reflected in the reports of Main Street Church to Annual Conference:

REPORTS TO ANNUAL CONFERENCE

Year	Pastor's Salary	Total Funds	Debt
1930	\$4,000	\$14,494	\$12,000
1931	4,000	13,678	12,000
1932	3,600	11,450	12,000
1933	3,000	11,508	12,000
1934	3,000	12,890	10,000
1935	3,000	12,931	8,000
1936	3,000	12,327	7,000
1937	3,000	12,045	6,500
1938	3,300	13,645	6,000
1939	3,300	22,494	-0-
1940	3,300	12,447	23,000

From this data it is obvious that in a decade of tumultuous economic suffering the sacrificial support of the congregation of Main Street Church is amazing even a half-century later.

The previous year, 1930, while life seemed calm and stable, the church had extended an invitation to the Annual Conference to meet in Greenwood the following year. The invitation was accepted and as a result the congregation of Main Street Church began the 1931 Annual Conference year knowing that it

had a major undertaking before it. The congregation began at once the task of organizing to care for hundreds of visitors. This involved the usual challenge of finding homes where the pastors and lay delegates could be "hosted." Homes were needed where each visitor could be provided a bed on which to sleep and three meals during the week-long Conference Session. That sufficient homes for such entertainment were made available in the face of the community's economic problems speaks of the faithful support of the congregation. Ed Mason observed, "We come to the closing days of the Conference Year strong in the fact that our people and our church will meet all obligations in full. As host of the Annual Conference, we, the Church, trust that not only the presence of the Conference will be a blessing to us, but that we shall be able to render helpfulness to the Conference." At the conclusion of the Conference its appreciation was gathered into a resolution expressing thanks to those in Greenwood who provided hospitality and to the committees that had "worked so efficiently to make our stay in their midst so enjoyable."

At the close of the 1932 Annual Conference Mason moved from Main Street Church to become the Presiding Elder of the Greenville District. The new pastor, Raymond L. Holroyd, came at the very depth of the depression. He realized that under the circumstances, little in the way of new programing could be implemented, and he also sensed that more than anything else the congregation needed a pastor who would move among them as a friend and fellow-sufferer. After he had been in Greenwood just three months, Holroyd reported that he had visited in almost every home represented in the 1,300 membership, and he declared, "Since assuming the duties of this charge we have been handicapped by bad weather, the flu, and the devil. However, as we come to the First Quarterly Conference we are glad to report that the weather looks better, the flu epidemic is about passed, and we have the devil under control." One of Holroyd's local friends, reminiscing on the man's pastorate, remarked decades later, "Raymond had to fight more money battles than anyone now can believe. The people were as generous as they could be,

but there seemed never to be enough money to meet every need. But bless him, he helped us survive and actually grow in many ways. He was the kind of leader we needed in those rough days. He had faith when the rest of us could only see black hopelessness."

Money problems were a continuing plague for the church during the "depression days." Holroyd confessed to the Quarterly Conference on May 12, 1933, "With the exception of the finances we are able to report progress." At that same Quarterly Conference Andrew E. Taylor, Sunday School Superintendent, mentioned that a "dutch supper prepared by the ladies of the Missionary Society at twenty cents per plate, was served to the meeting of the Educational Council." This clearly indicates how inexpensive life appears to a reader decades later, but even the payment of two dimes for a meal was difficult for some to produce. Taylor reported that the Sunday School was operating on "a cash basis." No literature or supplies were ordered or authorized to be purchased unless the treasurer had the money on hand to pay the bill. This strict fiscal discipline had been adopted to avoid any chance of indebtedness by the Sunday School or the whole church, for that matter. It was necessary at this time to refinance the church's building debt; permission to do so was granted by the Quarterly Conference on March 23, 1934. The reputation of the congregation made this \$10,000 fiscal readjustment possible, but the truth was that both the church and the lender had no other choice. There simply was no way the church could pay more than \$2,000 on the principal and also make a token interest payment at this time. At the January 24, 1934, meeting the Board of Stewards was relieved to hear the announcement that Mrs. Mittie F. Collins had purchased one mortgage note for \$1,000 and had then cancelled the obligation.

It is amazing that, during the decade of the "Great Depression," the church was able to reduce its debt and to continue to pay in full its conference assessments year after year. Despite the hopelessness that the depression generated, one pastor declared, "In the face of many temporal discouragements and

adversities, the real heart of our church is standing TRUE!"

At the 1934 meeting of the Annual Conference it was decided that the sessions should henceforth be "self entertaining." By that it was meant that a committee of the Annual Conference would find a location where individuals would be housed in hotels or a convenient college campus if one was nearby. This experiment led to Greenwood being asked to host the 1935 session of Annual Conference so that the dormitories at Lander College could be utilized for housing and the college dining room used to provide meals for those attending Annual Conference. This new plan made it much easier for the church to host Annual Conference, but there were still multitudes of details for various committees to handle expeditiously. At the close of the Annual Conference session appreciation was expressed to the pastor and to the congregation who had together produced "a cordial welcome and bestowed upon us such fine hospitality."

Chapter 14

Hope Ahead

By 1936 signs were increasing that one day the "Great Depression" would be past history. Although money was certainly not flowing freely in Greenwood, more and more people were finding employment. This enabled the church to make a payment to its lending agency, an achievement that Raymond Holroyd, the pastor, announced with great pride. As the 1936 Annual Conference year came to a close, the congregation knew that under the rules of the Methodist Episcopal Church, South, it could expect a new pastor. Lem E. Wiggins and his family moved into the church's parsonage, and his quick assessment was that it was time to begin actions that the depressed economy had made impossible even to contemplate. The debt of \$7,000 seemed to worry everyone in the congregation, but the pastor realized that several other matters were also in need of attention.

In 1919 the pipe organ had been installed to provide music for the congregation at worship, but very soon doubts had arisen about the quality of the instrument. Although there are occasional hints of this discontent, the first official recognition of a problem with the organ became a matter of record during a meeting of the Board of Stewards on December 12, 1937. At that time the stewards asked themselves, "Could we begin to accumulate an organ fund?" The nearly two decades of economic

problems in the Greenwood area had precluded such a question being seriously raised in that period of time. At the next meeting of the Board of Stewards, January 4, 1938, a committee was appointed "to look into the advisability of purchasing a new organ and setting up a fund for that purpose." The committee members named were: A.A. Taylor, J.G. Gambrell, C.W. Hollingsworth, I.T. Stone, A.S. Wilkerson and W.K. Charles, Ex Officio, as well as the pastor. Within a month the committee had developed sufficient information to present to the congregation on February 11, 1938, a plan that included a method of financing the purchase.

The congregational response was immediate and generous, and on April 29, 1938, sufficient funds were on hand so that the Board of Stewards could authorize the committee to place an order with the Moeller Organ Company of Hagerstown, Maryland. In a few weeks the Board of Stewards asked the committee to add a set of chimes to the planned installation. It is a commentary on the economic times in the organ building industry that just fifteen weeks after the order had been placed the instrument had been installed. On Sunday evening, August 14, 1938, Fred Howard Parker of the Columbia College faculty gave a dedicatory recital on the instrument. For this recital an honorarium of \$25 was given to Professor Parker. The Moeller instrument is still in use more than fifty years later, and aside from the normal maintenance work has been trouble free. Indeed, it is expected that this instrument will be in use into the indefinite future. At the close of 1938 the congregation heard the pastor report that it had already paid \$2,268.06 on the cost of their new pipe organ. The gloom of the "Great Depression" was beginning to lift.

At a meeting of the Board of Stewards on January 6, 1939, a delegation from the Fellowship Class was on hand to present to the Board a problem faced by the Sunday School Class. Their spokesmen were the class president, Robert W. Smith, and the teacher, J.Douglas Featherstone. These two proved to be effective in their presentation of the problems the class faced as they tried to utilize their meeting space as a growing class. Before the Board

adjourned that evening, it had been decided to appoint a "committee to look into the matter of building or arranging more adequate quarters and equipment for the whole Sunday School." Two weeks later at a called meeting the Board of Stewards granted this committee the authority "to consult an architect as to plans for an addition."

At the second Quarterly Conference of 1939 Lem Wiggins reported, "We are seriously considering the erection of an educational building which is very much needed. A Committee is now at work raising a fund of \$11,000 to liquidate the present indebtedness on our church and parsonage property, with the intention of beginning immediately thereafter the erection of a new building. The new project depends upon the success met with securing funds sufficient to pay off the debt." The fund-raising effort was successful, for in just three months, at the next Quarterly Conference, it was announced that pledges had been received that would pay off the debt, and a building committee already functioning under the authority of the Board of Stewards needed the approval of the Quarterly Conference. The Building Committee elected that day, August 19, 1939, was composed of C.C. Wharton, A.E. Taylor, J.D. Featherstone, J.S. Andrews, J.B. Gambrell, C.W. Hollingsworth, W.K. Charles, and the pastor, L.E. Wiggins.

While it may appear that Main Street Church's primary concern was finances and building, this is not borne out in the records. For example, at the Second Quarterly Conference of 1939 the following "Resolution Regarding the Choir" was presented from a Committee representing the Church's Board of Stewards:

In appreciation of the fine Christian service being rendered our church through the choir, we, a Committee of the Board of Stewards, wish to offer to the Quarterly Conference of the Church the following resolution:

First, That we extend to each member of the choir our sincere thanks for the beautiful Easter music

rendered at the morning service last Sunday, and for the Cantata last Sunday night.

Second, we commend the boys and girls who are taking part and helping in the choir.

Third, we wish to thank you and a God-bless you to the organist and director, Mrs. Joe Wharton, and to each member of the choir—all of whom are serving without remuneration.

Fourth, That a copy of this resolution be printed in the church bulletin.

This resolution was unanimously adopted by a rising vote.

The Sunday School continued to be a matter of justified congregational pride. Enrollment and attendance were gratifying, the pastor reported. The young people's work was encouraging, too, although the evening program of the Epworth League "varies in attendance and interest." Concern for the missional needs beyond Greenwood likewise attracted considerable support. One tiny indication of things to come was a gift for work "among the Marines stationed at Parris Island, South Carolina." Needs at home were not overlooked either.

An ongoing program of the Christian Social Relations area of the Woman's Missionary Society involved members who "continue to instruct a Bible Class of negro women." There was constant surveillance of the community by the women to determine if some local need could be met by church members. A typical example involved assistance to a family whose thirteen-month-old daughter had died. "Provisions were carried to the family, burial clothes were provided for the baby, and sympathy shown by attendance at the funeral. Subsequent visits have been made to the family." Assistance was also given in aiding "a negro missionary auxiliary in organization." Such concern for community needs simply extended a congregational sense of compassion dating back to the very first years of the Church's life.

On May 10, 1939, at a meeting in Kansas City, Missouri, representatives of three branches of Methodism in the United States of America met to unite "these bodies long divided." In 1828 "a group of earnest and godly persons, largely moved by an insistence on lay representation, separated and became the Methodist Protestant Church." Seventeen years later in 1844 "there occurred another division, the cause being construed by some as the question of slavery; by others as a constitutional issue over the powers of the Episcopacy." Out of this division came two denominations: The Methodist Episcopal Church and The Methodist Episcopal Church, South. The Methodist Episcopal Church generally served Methodists living north of the Mason-Dixon Line and a few locales in the South, especially in the mountains of Tennessee, West Virginia, and Kentucky. The Methodist Episcopal Church, South, generally served the area below the Mason-Dixon Line. When the three denominations joined in what Methodists named "Unification," the result was The Methodist Church. Locally the first effect felt was the acceptance of the new name that removed the words "Episcopal" and "South" from the denominational name. Common hymnals, produced in 1912 and 1935 had helped significantly in bringing "the people called Methodists" together in peace and cooperative strength.

There were other name changes as the result of Unification. The Board of Stewards became the Official Board. The Woman's Missionary Society became the Woman's Society of Christian Service. The Presiding Elder became the District Superintendent. Such name changes seem easily acceptable as they are read, but nearly two generations later newspaper obituaries can often be read that use these long obsolete terms to indicate lay participation in places of local leadership.

During the summer of 1939 the programs for children and young people suffered a severe setback. On July 7, 1939, A.E. Taylor and J.B. Gambrell were instructed by the Board of Stewards "to consult Dr. Brodie of the health department in regard to handling the Polio situation—the Board thinking it

advisable to discontinue children's classes in Sunday School until the danger from Polio has passed." Health authorities responded with a decision that the threat from infantile paralysis was so great that all non-adult programs should halt. All Greenwood area churches cooperated, even though this affected adult involvement since parents had to be with their children at home during Sunday School and worship times. The Sunday School teachers at Main Street Church instigated a program of visitation in the homes of all the children in their classes. Literature was delivered, interest maintained, and contacts kept open. By September, when the threat of the disease had waned, there was "an explosion of interest in Sunday School activities," the pastor reported.

At the Fourth Quarterly Conference of 1939 Lem Wiggins was delighted to point out that all pledges on the liquidation of the church's building debt had been paid in full. This enabled the church to remove the debts "on our church property, including the balance due on the pipe organ installed last year. The total amount raised was nearly \$11,000." He continued, "The church accomplished a most praiseworthy task of wiping out this debt, and strange to say, it seems that it had the effect of making the other finances easier to raise. The stewards report the easiest time they have ever had in raising the budget. The church was formally dedicated the night of Sunday, October 1, 1939, by Bishop Clare Purcell. Five former pastors of the church were present, and the occasion was of great uplift and inspiration. We believe that the church is more a unit than it has been for years, and we look forward to great things in the future." It would appear that in the hearts and minds of the congregation of Main Street Church the fears generated by "The Great Depression" were fading away. And for the first time since 1915 the church could report that it was not under any debt whatsoever.

"A watchnight service on the last night of the year was well attended and those who came expressed themselves as greatly benefited," reported Lem Wiggins to the First Quarterly Conference of 1940. He added, "The plans for the new education-

al building are being prepared by the architect. We hope therefore that by another session of Quarterly Conference we shall be able to report that actual construction has begun."

Since the organization of the first Epworth League in the 1890s there was frequent difficulty in obtaining adult leaders for the church's work with what it called the young people. Wiggins, for instance, told the Second Quarterly Conference of 1940, "Our young people need very greatly a leader for their Epworth League activities." To point toward one solution to the problem of adult leadership for the youth, he gave the following information to the Third Quarterly Conference of 1940: "For the past two months we have employed as Director of Young People's Work for the church, Miss Martha Frances Morgan, and the experiment has been a great success. Two groups, young people and intermediates, have been organized and are very much alive. Two play nights for young people have been held each week. We hope that the Board of Stewards may see their way clear to continue this work which we believe will mean much to the future of our church." The pastor was certainly a pace-setter for the churches in Greenwood and for South Carolina Methodism.

With work nearing completion on the new educational building, it was recognized that preparations needed to be made to equip the new area. After considerable debate the Board of Stewards decided to ask that "the Woman's Auxiliary solicit the church membership for funds to equip the new building to the extent of \$1,000." In less than two weeks the women had \$900 in cash on hand and expected the remainder in a few days. At the first Quarterly Conference of 1941 the pastor reported that a "new boiler had been installed and the entire heating system for the church had been renovated at a cost of \$23,000." He also noted, "The women have repainted the dining room and kitchen and had cabinets built in the kitchen." There was congregational rejoicing in the announcement that "last Sunday, January 26th [1941] Bishop Watkins was with us and preached on the occasion of the opening of the new educational building."

At the same time Wiggins confirmed that "Miss Frances

Hamilton of the Lander faculty has been hired as a part-time worker with the young people." His recommendation to the Board of Stewards a year earlier, suggesting the creation of a staff position for a worker with the young people, had been implemented. Without fanfare Main Street Church was developing an increasingly complex congregational life requiring a professional and volunteer staff of increasing size. A Cub Scout pack had been organized in conjunction with the Boy Scout Troop. The Girl Scout Troop sponsored by the church was authorized to organize a Brownie Troop as an addition to its program. Mrs. J.M. Elliott, Woman's Society of Christian Service president, reported to the Quarterly Conference that, in addition to raising money to assist with congregational needs, the women had given \$468 for mission needs beyond the local community, had expended \$198 for social service to help the needy, and had completed a long list of service projects within the community that required no funds but helped many persons.

At the end of the college year in May 1941 Miss Hamilton had decided to leave Lander College and Greenwood, and Miss Jacinta Carnes of Columbia, South Carolina, a graduate of Columbia College, was hired to work with the young people for the summer at a salary of \$65 per month. A few weeks later, at the Third Quarterly Conference, the pastor reported, "Jacinta has begun her work and has already won our young people." He added, "Next week we shall have our first experience with a Youth Caravan. Plans have been carefully made and we are looking forward to a week of rare privilege and benefit." A Youth Caravan was composed of four college students and an adult counselor who, as a team, visited in local churches during the summer on invitation. The team presented programs designed to improve the work of the local young people's group. Four years later Betty Wise, who shared this experience as a young person at Main Street Church, would serve as a Youth Caravan member working in the Memphis Conference of The Methodist Church. After Miss Carnes had worked with the young people through the summer, it was decided to offer her the position of Young

People's Worker with a salary of \$100 per month for the next year. The young people were delighted with this news.

As Lem Wiggins spoke to the Fourth Quarterly Conference just a few days before the close of his fourth year as the pastor of Main Street Church, he observed, "We are leaving this church with a physical plant and equipment adequate to meet the requirements of such a congregation and an organization prepared to go on to greater achievements in the years ahead." As he looked back, he recalled that a long-term debt had been paid, the sanctuary had been dedicated, a new organ had been installed, a long desired educational building was a reality, and the heating system had been refurbished. The membership stood at a solid 1,147 persons; the rolls had been carefully scrutinized to eliminate needless inflation of personless numbers and people long since moved away from Greenwood. The congregation under Wiggins' leadership had become united, excited, and spiritually alive and active. The "Great Depression" was now only a memory.

Chapter 15

More War Years

As anticipated, at the Annual Conference session held November 12-16, 1941, at Buncombe Street Church, Greenville, South Carolina, Bishop Walter T. Watkins appointed L.E. Wiggins to be the Superintendent of the Anderson District. At the same time the bishop appointed Fritz Chester Beach to be the pastor of Main Street Church. World events began to unfold with horrifying haste in just a few weeks after Beach's arrival. Many members of the church felt that if they had to have a new pastor it was most fortuitous that Fritz Beach should come their way at this time.

Beach had been hastily ordained to both deacon's and elder's orders by Bishop John C. Kilgo in 1918 so that he could enter the United States Army as a chaplain during World War I. He served with the American Expeditionary Force in France and Germany from September 1918 to July 1919. It was this experience that enabled Main Street Church's new pastor to be so effective so quickly.

The attack on Pearl Harbor by the Japanese Imperial Navy was occurring while Beach was leading the congregational worship during his second Sunday as the church's pastor! This event immediately involved the United States in World War II. Families became increasingly concerned about their sons and

daughters and various relatives and friends who were called to be members of the armed forces. The list of Main Street Church members serving in the various branches of the military numbered at least 140 persons. Six of that number were killed in combat operations.

Despite the demands and restrictions of a nation at war, members of Main Street Church sought to face life as it came day-by-day. The Sunday bulletin that announced the arrival of the Beach family at the church's parsonage also contained a plea for toys to be donated "to children who might otherwise have none for Christmas." At the First Quarterly Conference, January 30, 1942, Beach reported, "The parsonage has been renovated throughout. When the work is finished it will be comfortable and convenient. The necessary money is being supplied by the Woman's Society of Christian Service. We are indebted to them." Mrs. J.M. Elliott, Woman's Society president, added, "We are papering and painting the interior of our parsonage, something that is sorely needed to be done."

As in the days of World War I, during World War II there were appeals for offerings to fund various war-related charities and projects such as for "victims of the war in other countries" and "work on behalf of our men in the camps in America." At the same time, as the war economy placed increasing restrictions on many purchases and repairs, more money was available to reduce the level of the church's debt. When L.E. Wiggins left Greenwood the church had a debt of \$23,000; during F.C. Beach's pastorate the debt would be reduced by two-thirds.

One of the church-wide offerings of that period was for Race Relations Day. At the Second Quarterly Conference for 1942, Beach reported, "On Sunday, February 8, Race Relations Day was observed. A substantial offering for Negro education was made. It is highly gratifying that, among Christians at least, race prejudice is being overcome." Related to this evaluation was the often reported work of the women of the church through their organization to help their non-white neighbors with assistance ranging from leading Bible Studies to funding various Negro activities

that reached out to the most disadvantaged of that race. From the time of the organization of Brewer Hospital to serve the non-white community, the white women of Greenwood had provided strong leadership and generous financial support for the medical center for the Negro citizens of the community. The Methodist women would report from time to time at Quarterly Conference of their work which contributed to improvements at Brewer Hospital. This work included refurbishing bed tables, sewing masks for the operating room personnel, making sheets and surgical suits for the surgery area, and visiting patients there and at the hospital for the white citizens.

The spiritual life of the congregation took on added depth at this time. As the pastor commented, "It is not surprising that the war has brought added seriousness to life." Special services began to appear in the church calendar during Holy Week and during Advent. At the same time, the war began to have an effect upon membership and attendance numbers. As Beach observed at the end of his first year as the pastor, "Because Greenwood is not a defense area, we have had an unusually large number of removals this year." With about twelve percent of the congregation in the Armed Forces, the absence of these persons and often of their families as well, meant painful reductions in attendance. There was a small military contingent stationed at the newly constructed Greenwood Air Base. Through the months of its life the Air Base remained a challenge to Greenwood's churches that sought to reach out in fellowship to these "boys away from home." Weekend open houses with homemade refreshments and other social programs centered in the churches proved to be popular with many of the airmen.

Jacinta Carnes, who had been working with the young people for more than a year, was forced to resign for health reasons. At once a search was begun for a replacement for this popular and effective young woman. After some months Miss Inez Torian, a native of Spartanburg, South Carolina, was employed "to work with the young people as Educational Secretary with a salary of \$100 per month."

In 1943 the Upper South Carolina Annual Conference, faced with gasoline rationing and other wartime travel restrictions, as well as food rationing, turned once again to Greenwood and its excellent railroad connections and Lander College with its dormitories and dining hall, as the site for the Conference session. Commenting on this meeting, the *Index-Journal* editorialized the day before the Conference convened, "Lander College will be headquarters for the delegates. The Lander college student body moved out today and the members of the Upper South Carolina Conference will move in tomorrow. This holiday, a substitute for a brief vacation at Thanksgiving, represents a concession to wartime conditions that made it difficult to provide entertainment for the conference in homes, as customary." It was added in droll fashion, "The girls expect to find their rooms as immaculate as they left them. No cigar butts, if you please, and trash cans are in the hall."

An editorial the next day formally welcomed the Methodists to town and pointed out that they had come to Greenwood in 1898, 1919, 1931 and 1935. Some months before, the Main Street women had hosted both the Annual Conference and Greenwood District meetings of the Woman's Society of Christian Service. This led the editor to wonder if Greenwood should not become the annual meeting place of all groups of Methodists of Upper South Carolina. The next year Dr. J. Marvin Rast, president of Lander College, would make that proposal to the Annual Conference. However, it would be twenty-nine years before such a plan was adopted. By then Lander College would no longer be Methodist-related, and Spartanburg and Wofford College would be the site chosen to implement the proposal made in 1944.

A few moments after 1 AM on Sunday morning, April 16, 1944, many in Greenwood awakened to what they thought might be an enemy air attack. During a strong thunderstorm a tornado, moving generally west to east, began a path of destruction near Connie Maxwell Orphanage that extended directly over the Greenwood Hospital and its Nurses' Home. The tornado then

moved toward Ninety Six. In a matter of seconds every building in the tornado's direct path had its roof pulled away, and many homes and small businesses were totally destroyed. Patients at the hospital, especially on the top floor, were injured by debris; one patient was killed by falling bricks while his son, seated beside the hospital bed, was not scratched. The operating room and all wards and rooms on the hospital's top floor were useless.

Within moments the community began to rally to aid the survivors scattered about in the wreckage. For example, Main Street Church member Julian White commanded the Home Guard, a temporary replacement for the federalized National Guard. White's unit began a forty-eight hour tour of duty that saw them assist the police, work as rescue crews, and provide much needed manpower. The day after the storm had passed James C. Self announced that the Self Foundation would pay for the erection of a 100-bed hospital constructed of steel and concrete "as soon as war conditions will permit such construction."

A week later news of recovery efforts had been pushed off the newspaper's front page, but scores of families with homes demolished and over a hundred injured individuals remained. At least eight deaths were counted as a result of the storm. Faced with such widespread need, the women of Main Street Church reported through their president, Mrs. J.L. Sheridan, in typical understatement to the Quarterly Conference that "relief had been given tornado sufferers" in the form of "both pantry and household" goods. Responding to Mrs. Sheridan's report, the pastor noted, "They always make us proud of our ladies!"

The years of World War II caused the pastor to reflect in most of his reports to Quarterly Conference the somber feelings of the congregation. "The burden of the war is felt by all. Many have experienced keen grief because of it and others will. . . .The war has caused many of us to seek after God with a new zeal and to depend upon Him with a more childlike faith. . . .We face the future with confidence remembering that He who marks the sparrow's fall will never put out of His sight one of His children. . . .With many of our young men in combat service on the various

fronts, we are thrust back upon God who alone is our help. By His grace we will not falter but will work, and wait, until in His own good time a righteous and lasting peace will come."

In 1944 The Methodist Church retired the venerable term "The Epworth League" when referring to the church's work with those called "children" by many and "young people" by others. This name change recognized that children in their teenage years had come to resent being referred to as "children." A new term, The Methodist Youth Fellowship, designated young people from age thirteen to the time of graduation from high school. Those of college age, in the work force, or married, who were in the ages generally from eighteen to twenty-five years, were to be called "young adults." Within a decade all churches nationwide would face significant changes in attitude both by and toward youth.

With travel limitations and construction restrictions, many of the traditional activities for the churches and the Annual Conference had to be restrained or even canceled. Youth Assembly, for example, normally conducted at Lander College by the Annual Conference, was "eliminated for the duration of the the war." This was a period when at the local level congregations were asked to raise funds for projects that could be completed "after the war." Main Street Church raised more than \$2,000 during 1944 for such projects as a memorial chapel at Lake Junaluska, North Carolina, to remember Methodists killed in the war, a church building for patients at the South Carolina State Mental Hospital in Columbia, and a building replacement program projected for Epworth Orphanage in Columbia "as soon as the war is completed." Certainly the most significant funding campaign was the one to raise money for the Crusade for Christ. The goal of The Methodist Church was to raise \$25,000,000 nationwide; the assigned goal for Main Street Church was \$4,500. Locally that goal was raised to \$5,000. The Crusade for Christ had been adopted at the 1944 General Conference and was to raise funds to be used for rehabilitation of war-torn areas of the world and to undergird an extensive foreign mission program "after the war." The program proved unusually popular. Main

Street Church met its local goal of \$5,000 and from Methodism as a whole over \$27,000,000 was contributed.

For the second consecutive year, in 1944, Main Street Church and Lander College were asked to co-host the meeting of the Upper South Carolina Annual Conference. This time the local newspaper failed to give the Conference session front page coverage. The announcement of the election of Franklin D. Roosevelt for a fourth term as President of the United States the day before the Annual Conference session consumed most of the newspaper's front page. News from the European and Pacific war zones consumed the other front page space every day while the Conference was in session. Nevertheless, the news coverage of the Conference included a report that the City of Greenwood joined with Dr. J. Marvin Rast, Lander College president, in the suggestion that Greenwood be selected as the permanent meeting place of the Conference. Those attending Annual Conference were again using the facilities of Lander College for housing and meals. A high point of the Conference session, at least from a local viewpoint, was when 94-year-old James F. Davis, a member of Main Street Church since the 1860s, addressed the Annual Conference. The *Index-Journal* reported that he "spoke of the long ago in the life of the local church. He was heard with rapt attention and deep appreciation and was thanked by Bishop Clare Purcell for his presence and his message."

For much of the next year the life of Main Street Church revolved around the growing awareness that the war was moving toward a victory for America and its allies. Much of the congregational concentration was centered upon four specific areas of attention. Inez Torian was encouraged to develop programs for the young people to substitute for the Annual Conference programs cancelled because of the wartime restrictions. Funds to complete the pledge to the Crusade for Christ were quickly raised. Plans for a general refurbishing of the church property began to surface in conversations looking toward life "after the war." The deliberate reduction of the church's debt from \$23,000 to \$8,850 during Beach's pastorate indicates Greenwood's eco-

conomic situation was changing rapidly. The congregation was well aware that life after the war would be far different from what had been experienced in the 1930s!

With the celebration of V-E Day on May 8, 1945, and then V-J Day on September 2, 1945, Main Street Church and its members could offer their prayers of thanks "for peace at last." Now the frustrated dreams of four long war years began to unfold. For the church a portent of things to come was the organization of the Mason Class, taught by Mrs. E. R. Mason, the wife of the Greenwood District Superintendent. The Mason Class was a couples class; young married couples were no longer satisfied with separate classes at Sunday School for husbands and wives. What some defended as "what had always been" was no longer acceptable in broad areas of local church life and American life as well.

When Fritz Beach introduced his pastoral successor to the Board of Stewards of Main Street Church, everyone was excited that a man of such experience and distinction was to be the new pastor. William Louie Mullikin was a recognized scholar and leader who had served other large congregations in the Upper South Carolina Conference. He was coming to Main Street Church from the position of Executive Secretary of the Annual Conference's Board of Education. Apparently no one, including Mullikin's own family, was aware that his pastorate would be for but two tumultuous years and that his services would be sadly remembered as a time when the congregation was called upon to be patient, compassionate, understanding and kind to its pastor and his family. Mullikin soon developed evidences of severe mental illness. The consequence was that this may have been the time of the strongest test of the congregation's faith and the quality of its lay leadership.

As Fritz Beach's pastorate closed, discussion had begun with the hope that Bishop Edwin Holt Hughes could be persuaded to come to Greenwood and "preach for a protracted meeting." At the time Bishop Hughes was living in Washington, D.C., and the new pastor was asked to follow up on the plan and invite the bishop if a time could be arranged for a preaching visit. Mullikin

obtained a prompt and positive reply. Bishop Hughes would be in Greenwood the following April 7-12, 1946.

In the meantime some much needed repairs, postponed during the wartime restrictions, needed to be attended to by the congregation. Even the educational building, just five years old, was proving inadequate. The Board appointed a committee composed of W.C. Holroyd, J.G. Gambrell and A.P. Stockman to develop some way to "enlarge the area of the Beginners Department." A true "baby boom" had developed among the congregation's young families.

The preaching of Bishop Hughes proved to be as attractive and effective as anticipated. He became an overnight sensation as the congregation and their friends filled the sanctuary to hear the sermons. Everyone was pleased and spiritually stimulated by the visit of this good man.

As the summer of 1946 began, the Fellowship Class offered to install exhaust fans around the church building in an effort to cool the sanctuary and other parts of the church. This offer was gladly accepted but proved to be less than satisfactory. Although air-conditioning was the solution, it was considered both impractical and cost prohibitive at that time. The debt of \$8,850 remained, and it was hoped that could be significantly reduced before the repairs on the church building were completed. However, this goal was postponed since \$1,000 was owed on the pledge to the Methodist Center project at 1420 Lady Street in Columbia.

At the Second Quarterly Conference, March 12, 1946, the District Superintendent, E.R. Mason, asked for the cooperation and leadership of Main Street Church in supporting a resolution designed to set in motion actions that would unite the two Methodist Annual Conferences in South Carolina that had separated in 1915. The reasons for that separation had been negated by the many changes in circumstances over the past three decades. The resolution was adopted, and a committee of three laymen of the congregation was appointed to "confer with laymen of other Districts relative to one Conference in South

Carolina." Those appointed were W.K. Charles, W.C. Holroyd and J.P. Wharton.

After that events moved swiftly. A meeting of the District Lay Leaders of the Upper South Carolina Conference and other interested laymen was held at Main Street Church on Wednesday, May 29, 1946, with Dr. James E. Ward, Conference Lay Leader, of Clemson, presiding. This meeting enthusiastically supported the idea of reunion, and soon a joint session with Lay Leaders of the South Carolina Conference was held in Columbia. This joint session also approved the idea of reunion, and plans were made to present the idea to the two Annual Conference sessions soon to meet. With the approval of the two Annual Conferences, permission was then sought at the Jurisdictional Conference for this reunion to take place. With that approval received, the Annual Conference session of 1947 was planned as the reuniting session. As W.K. Charles reports this significant state-wide move, "After thirty-two years of separation, sparked by a resolution that had its incipency in this church, the two Methodist Conferences in South Carolina were again united."

Other events were taking place in the congregational life. One significant worship service planned by Louie Mullikin was a homecoming service for the veterans of World War II. On December 22, 1946, Fritz Beach returned to deliver the sermon. Especially remembered were those from the congregation who had been killed in the recent war: Irvin V. Griffin, Jr., Clyde F. Henderson, Olin S. Munnerlyn, Jr., Cleveland M. Ouzts, John S. Payne and Henry M. Taylor.

The Pastor, W.L. Mullikin, was not present for this service. At the Board meeting of November 14, 1946, it had been decided to grant the pastor a "60 to 90-day leave of absence." At the same time the evening and mid-week services were cancelled. During Mullikin's absence the District Superintendent, Ed R. Mason, arranged for Dr. J. Marvin Rast, President of Lander College, and F.C. Owen, Administrative Assistant to the Lander College president, to provide emergency pastoral care and to conduct the Sunday morning worship services. At the February

1947 meeting of the Board, "Dr. Mullikin expressed his appreciation for all of the kindness and help during his illness and he is hoping in the near future to be able to resume all regular church services."

Methodism in South Carolina in 1947 was prepared for the merger of the two conferences. However a difficult decision faced the Methodists of the state, and this involved both the City of Greenwood and Main Street Church. For some years it had been apparent that the 170,000 Methodists in South Carolina were not prepared to support financially Columbia, Lander and Wofford Colleges. A merger plan for the colleges was proposed where all three colleges would be consolidated on a centralized campus. Greenwood Methodists proposed that they "investigate the proposed merger to find out what should be done to keep Lander College in Greenwood." The membership of Main Street Church later donated money "for postage, etc., for the committee working in the interest of Lander College." At the same time a decision was made to defer paying off the church debt while "the Lander drive is in progress." The community was seeking funds to underwrite a plan for the City of Greenwood to accept title to Lander College and thereby sever the college's ties with Methodism. This transfer was accomplished and a forty-four-year-long unique relationship between Lander College and Main Street Church was formally ended.

Once the Lander College decision was made final, the Board of Stewards turned to some repairs that W.K. Charles, Chairman of the Board of Trustees, indicated were emergency in nature and demanded immediate action. As a consequence, repair work began to eliminate problems in the foundation work and floor in the sanctuary and "in other important places in the church building." It was decided "to consult with the ladies on the matter of carpet for the auditorium or sanding the floor." After spirited debate on the ladies' recommendations as to the carpet color and the precise placement of the carpet, the board "finally agreed on dark red carpet to cover the front, rear and side aisles." At the time a loan was authorized to finance the work.

As the conference year drew to a close, the congregation knew that it could expect a new pastor since Louie Mullikin had requested "lighter work." The membership of the congregation had grown by 64 during Mullikin's pastorate in spite of the pastor's personal problems. A sense of readiness to move forward with great vigor filled the community of faith that was Main Street Church.

Chapter 16

Decades of Change

Since Main Street Church had assumed such a crucial leadership role in the uniting of the two Annual Conferences of Methodism in South Carolina, it seemed fitting that its new pastor would be a representative of the reunion. The word had reached Greenwood even before Annual Conference that the new pastor would be John M. Shingler, who would come from a pastorate at Bethel Church, Charleston, one year before the actual merger became effective. The Shinglers arrived as newlyweds; they had been married on Monday, October 27, 1947, just two days before the Upper South Carolina Annual Conference met in Spartanburg.

Shingler, a native of Holly Hill, South Carolina, was a graduate of Emory University and the Candler School of Theology at Emory. His first wife had died some years earlier, and his bride was the former Elizabeth Withington of Charleston.

The congregational life of Main Street Church had suffered greatly during the many months when Louie Mullikin's illness had forced him to ignore the church's life and activities. The challenge before Shingler was to satisfy the spiritual hunger of the congregation for pastoral care and leadership. A clue to the rapid turnaround in the life of the congregation was its quick acceptance of the goal of \$10,500 in the "Million Dollar

Campaign" just set in motion at the recent Annual Conference to aid Wofford and Columbia Colleges. Less than a year later the congregation agreed to assume the financial support of Bishop Cyrus Dawsey, a South Carolina native who for decades had been serving as a Methodist missionary in Brazil.

At the Second Quarterly Conference of 1948 Shingler reported that Bishop Costen J. Harrell had preached at Main Street Church on Palm Sunday to an overflow congregation, another sign of the rejuvenated spirit of the congregation. At this Quarterly Conference the pastor pointed out in his report that within a very few years consideration must be given to a re-evaluation of the church's buildings. He pointed out that a better located and much larger fellowship hall was a necessity for a congregation the size of Main Street Church. A new parsonage would be constructed and occupied during the succeeding months of 1948, so that on Sunday, December 19, 1948, an open house was celebrated with many in the congregation coming to view their pastor's new home on Blyth Avenue. It was during Shingler's pastorate that the property of Dr. R.C. Moore, adjoining the church property on Main Street, was purchased at a cost of \$20,000. This was the first step in accumulating the property necessary to provide the land upon which a future fellowship hall could be erected.

At the First Quarterly Conference, January 5, 1949, the report of the Woman's Society of Christian Service shared some of the ongoing activities of this group. They had paid their pledge to the Conference Woman's Society of \$1,500 and had contributed \$300 as a special gift to provide scholarship support to a high school student in India who was preparing to become a school teacher. The women reported that in the past twelve months they had made 1,560 visits to shut-ins and to those hospitalized, as well as to investigate potential needs in the community. Each month the Society provided a layette to the Welfare Department for a newborn baby. Providing occasional entertainment to the Lander students was routine, as were various provisions for supplies at Brewer Hospital.

This period was a trying time for Main Street Church as it watched Lander College leave the control of South Carolina Methodism. For nearly fifty years Main Street Church had felt an unusual responsibility toward the college. After all, its members had provided a significant part of the leadership who succeeded in convincing Dr. Lander to relocate his college in Greenwood, and Main Street Church had been a continued source of generous financial support for the college. But the Annual Conference had seen the impossibility of continued efforts to support Lander as well as Wofford and Columbia Colleges. Little did anyone realize at that time that ultimately Lander College, through its status as a part of the higher educational program of South Carolina, would become a far stronger college with a more adequate financial base and a student body that would number in the thousands. At the moment, however, Main Street Church could only grieve over its loss of a close affiliation with Lander College, a loss that could not be regained.

By 1950 all indebtedness on the church's property had been eliminated, and this enabled the congregation to renovate completely the church's building and bring it up to the standards desired by the people. At the Board of Stewards meeting of September 6, 1950, Clarence G. Arnold suggested that "it might be well to elect some women to the Board of Stewards for the next year, and moved to recommend this to the Nominating Committee." This motion carried by voice vote, but no women were nominated. It would be several years before women became accepted for membership among the elected leadership of the highest circles at Main Street Church.

The church staff was in a continual state of change as a result of a number of factors. In September 1949 Carolyn McCullough became Director of Youth Work; eighteen months later she had moved to another position in another city and no replacement was in sight. The first fulltime Church Secretary, Mrs. Irby Rodgers, was welcomed to the staff, but in another year she had accepted another position. Doris Partlow was then employed as the Church Secretary, and Mickey Stephens had

come to Greenwood as Director of Christian Education.

By late June 1950 the nation was involved in warfare in Korea. Main Street Church members were involved in the "Korean Police Action," but no record exists of the church members who were in military service at that time. The only recorded mention of the Korean War is found in the reports of the Woman's Society of Christian Service. Several references were made to boxes of warm clothing for all ages, but particularly for women and babies, that had been sent to South Korea.

During the summer of 1952 the Vacation Church School reported what may be the record enrollment of 201 for this popular children's activity. In this decade women from the Woman's Society of Christian Service often taught special classes relating to foreign mission projects of the church. With such a large attendance those responsible for the Vacation Church School appreciated this assistance.

At the Annual Conference session for 1951 John Shingler was appointed as the Greenwood District Superintendent, a move that changed his address by only a few blocks in the city. The new pastor for Main Street Church was James Foster Lupo who, like Shingler, was coming to Main Street Church from Bethel Church, Charleston.

Like his recent predecessors, Lupo saw at once the need for more usable space for the congregation in its building complex. In July 1952, at a called Quarterly Conference, the church was authorized to borrow "not more than \$52,000." The money was to be used to pay an indebtedness on the Moore property, and the remainder was to be used for "expansion of the Sunday School space." This expansion was designed to move certain walls in order to utilize better the existing space. By mid-1953 a large lot on Cambridge Street had been obtained from Dr. and Mrs. J.C. Scurry for use by the church for parking. At the same time a contract was let for a \$35,000 addition to the Sunday School area.

During 1954 residents of Greenwood began to realize that community life was changing and was far more complicated than

some cared to believe. Life within the congregation of Main Street Church was reflecting reactions to changes that were pushing difficult and often unpopular choices upon the congregation's leadership. In the late spring the need for a more complex church staff was met with the employment of Miriam Alewine as the church's Financial Secretary. Although some cherished the idea that only a pastor was required to keep the church office functioning, facts were proving otherwise.

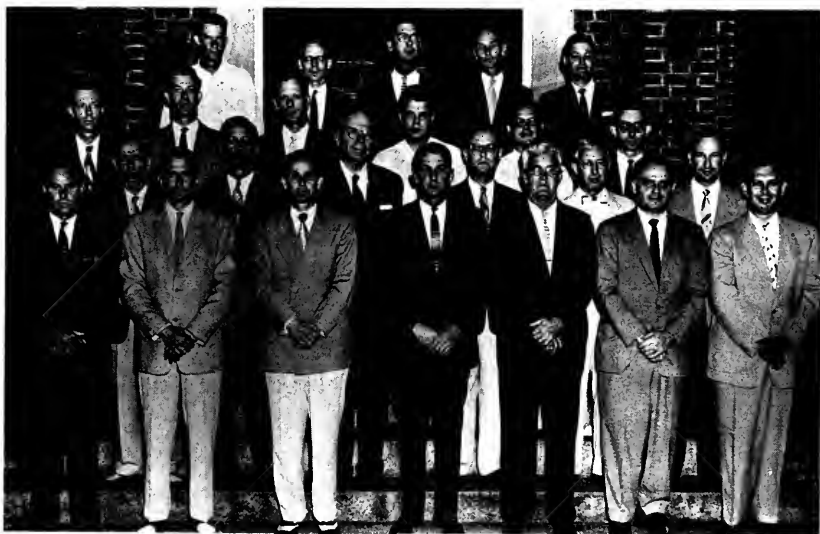
The presence of railroad trains moving through the city was creating numerous automobile traffic problems. These annoying delays in movement began to cause a significant shift in the public's thinking about railroads in Greenwood. This attitude reflected a complete reversal of public opinion from that of the past century.

Another quickly rising problem centered upon the relationships between the Black and White races in Greenwood, in South Carolina, and in the nation as a whole. The leadership of Main Street Church was cautious as it dealt with what could have been a very explosive problem. For example, at the Administrative Board meeting of September 7, 1954, a resolution was offered that would have placed the congregation squarely on the side of the maintenance of racial segregation and would have opposed all consideration of any effort to move toward the desegregation of any agency of Methodism. The Official Board listened to the resolution and heard a statement by William H. Nicholson, Jr., stating that he thought the resolution was out of order. A motion was made that the resolution be adopted, but there was no second. As a result, the resolution was accepted only as information. It was this level of maturity that would help the congregation to pass with some grace through the difficult days when "the race question" was on the minds of everyone.

During the late summer and fall of 1954 an effort was begun to organize a new Methodist congregation somewhere in Greenwood. Two sites were under consideration. One site was on the Abbeville Highway on land that Mr. and Mrs. W.K. Charles, Sr., offered to contribute; the other site was in a developing area

off the Durst Avenue Extension on land that Mr. and Mrs. Abner Stockman agreed to make available. The Stockman site seemed to be the most promising at the time, and on Sunday, November 24, 1954, interested persons met at the home of Mrs. A.P. Sample on Durst Avenue Extension. Out of this meeting came a decision to develop a new Methodist congregation. On Tuesday, February 1, 1955, the new congregation was formally organized and selected the name of Lupo Methodist Church.

While much of the congregational leadership's attention was focused on the organization of Lupo Church, the women of Main Street Church were concentrating on their role as hostess for the Annual Meeting of the Conference Woman's Society of Christian Service. Such large group meetings had become almost



Junior Board of Stewards during the pastorate of J. Foster Lupo: Walter Marshall, Jack Wells, Buddy Bledsoe, Fred Melton, Foster Culbreath, Casper Wiggins, Carl Bailey, Oscar Hipp, Bruce Higgenbotham, J. Foster Lupo, Alfred Timmerman, Wilber Dickert, Albert Gambrell, Joe Jackson, Carroll Whatley, Hubert McCary, Jack Lazenby, Ken Flinchum, Francis Nicholson, Oscar Vincent, Jennings Campbell, John Thompson, Ray Whatley, Clyde Wise.

routine for the membership of Main Street Church. No longer did these meetings of representatives from across the state and beyond elicit any interest on the part of the newspapers, either. Greenwood and its citizenry saw itself as a nice small city.

On Worldwide Communion Sunday, October 13, 1955, a fourteen tray sterling silver communion service set was dedicated and first used. A gift from Mr. and Mrs. Douglas Featherstone, the communion set is a memorial to the Featherstones' parents, Mr. and Mrs. John Q. Smith and Judge and Mrs. C.C. Featherstone. With the receipt of this gift, the church offered its now extra communion service set to Lupo Church, where it remains in use.

Early in 1956 Dr. Lupo was one of a select group of Methodist pastors from the United States who went to Cuba both to observe the work of the missionaries and to be short-term evangelists. When he returned, Lupo reported to the congregation some of the needs that he had discovered. One congregation he mentioned was located in a small town and had no building in which to gather for worship. One of the youth of Main Street Church, David Stuart, responded with a gift of a dollar toward the cost of a building for that congregation. Using David's action as an example, Dr. Lupo challenged the congregation, and in a few days the necessary \$800 to erect the church building had been contributed. The money was promptly sent to the bishop of The Methodist Church in Cuba, who soon replied that he and the Cuban congregation were delighted and overwhelmed by the generosity of the Greenwood congregation. Another letter soon followed reporting that the building had been constructed and was in use by the grateful Cuban Methodists.

One of the interesting innovations of the mid-fifties in the church's life was what the Woman's Society of Christian Service named "The Senior Roundtable." Designed for the older youth of the congregation, The Senior Roundtable met monthly for supper and Bible study. The program was funded by the women and proved to be so attractive that many adults begged to be allowed to come and share in the programs.

At the Second Quarterly Conference of 1956 it was decided to accept a goal of \$9,000 to be part of a fund to help Columbia College erect a fine arts building and increase the salaries paid the faculty. At the same time, it was decided to raise money to assist Lupo Church in reducing its indebtedness. The following February the Board of Stewards received a letter from Lupo Church expressing thanks to the Main Street Church congregation for the \$5,000 that had been contributed through this special effort. Columbia College also acknowledged with appreciation the gift of \$9,000 that was the goal set for the support of that special need at the College.

Main Street Church had continued to support the work of Bishop Cyrus Dawsey as a missionary in Brazil, but in 1957 word was received that the Bishop was retiring and would no longer need financial support. It was then decided that Mr. and Mrs. Robert S. Davis, missionaries to Brazil, would receive the congregation's support, and a visit from the Davis family was soon scheduled.

The first century of the congregation's life was about to close, and in anticipation of that milestone plans were begun for a celebration of the event. There was a desire to freshen up the church property and air condition the Sunday School rooms. At the Fourth Quarterly Conference, October 9, 1958, the pastor reported that the building improvement project had been completed. All parts of the church building had been painted, many minor repairs had been completed, and air conditioning had been provided where needed. The cost had been "just over \$26,000" and all was in readiness for the celebration of "a century of congregational life."

At that Quarterly Conference Dr. Lupo had announced that he would not be returning after Annual Conference. His successor, was to be John Walter Johnson. The Johnsons arrived just in time to be caught up in the excitement of the final preparations for the congregation's centennial celebration.

Sunday, December 21, 1958, was designated as the time to celebrate the one hundredth anniversary of the founding of the

Main Street Church congregation. Bishop Nolan B. Harmon was the preacher for the day. After lunch W.K. Charles, Sr., spoke on the church's century of service, and the presentation was so well received that it was later made available in printed form to the congregation. After Charles' address a reception was provided by the Woman's Society of Christian Service recognizing especially the special guests of the day as well as some of the oldest members of the congregation. It was announced that the Anniversary Fund, designed to pay for the refurbishing done in anticipation of the celebration, had received \$29,531.78, and thus all expenses had been cared for "in typical Main Street fashion."

Life in Greenwood was increasingly fast-paced, as the resignation of the Director of Christian Education, Myra Davis Phillips, reminded the congregation. The Chamber of Commerce was often speaking of "a new day in the life of Greenwood," and her departure was a graphic illustration of that "new day." The company for which Mrs. Davis' husband worked was transferring him to another city. Greenwood was no longer a single industry city. After World War II the Greenwood Chamber of Commerce, working with the South Carolina State Development Board, and with the enthusiastic cooperation of James C. Self, had begun to seek the location of new industries within Greenwood County. Among the first new industries bringing new families to Greenwood were Monsanto Company, McGraw-Edison, Moore Business Forms, Park Davis and Company, and Neptune Meter Company. Main Street Church quickly learned to greet the newcomers and to welcome them into the congregational life. To embrace new residents as church members meant the recognition, also, of the talents and leadership skills of these persons. The appearance of many new names among the church records attests to the strong contributions coming from the former strangers who quickly became "one of us."

At the May 1961 meeting of the Official Board Walter Johnson announced that the installation of a "prayer phone" was complete and working. This was a bit of technology just then available in Greenwood that enabled the caller to receive a short

recorded message of encouragement and spiritual guidance. The service immediately proved to be popular throughout the community, and it was in use at all hours of the day and night. From the perspective of a few decades such an innovation seems commonplace, but at the time of the installation the prayer phone was viewed as a preview of changes that might quickly come.

At the Annual Conference of 1961 Samuel Rufus Glenn was appointed to be the pastor of Main Street Church. During Glenn's pastorate the concept of congregational involvement in the world mission of Methodism remained high. Mr. and Mrs. Robert Davis, missionaries to Brazil, were receiving annual support through a \$5,700 mission special gift. The continued support of Lupo Church resulted in a gift of \$1,200 to assist in a debt reduction program. An Annual Conference drive to undergird the work of Columbia and Wofford Colleges resulted in another special gift of \$3,000 in 1961.

The congregation decided in 1961 that, in addition to its normal budget, a concerted effort would be made to pay all indebtedness on the Church's property. The Quarterly Conference of October 1, 1963, reported for the record that the church debt of \$21,587.26 had been paid in full. At the same Quarterly Conference W.K. Charles, Sr., shared with the Greenwood District Superintendent, W. Harry Chandler, the fact that there was "a strong sentiment in the church for the organization of a competitive church." This suggestion was followed in later months with plans that would lead to the organization of Saint Mark Methodist Church.

Two actions by the church's Official Board in the summer of 1963 indicated some of the issues affecting the lifestyle of "the people called Methodists" that were active in the community life in Greenwood. News that a Minit Food Store located near the church was seeking a permit to sell beer for consumption on the premises led to a quick decision to challenge the granting of that permit. The church's challenge was effective at the time, but within a few years this would no longer be a matter of congregational concern. Such was the changing attitude typical of the fast

paced transition of Greenwood's mores and public policies.

The other issue proved more difficult to handle. The Official Board minutes of 1963 note that the ushers had requested on several occasions a "policy for the church to follow in case representatives from the colored race appear at a Sunday



Administrative Board during the pastorate of J. Walter Johnson: Walter Marshall, Sr., W.K. Charles, Jr., Fred Melton, E.S. Sandel, Jr., Cecil Browning, Dr. Paul Massengill, Jack Wells, Clarence Arnold, John B. Harris, Gray Moore, Sr., Joe W. Darby, Walter Johnson, Ralph Jones, M.L. Murph, Jr., Whitfield Perry, Mabel Jones (Mrs. Ralph W.), J. Daniel Hammett, Joe E. Adams, Sr., J.C. Lomas, Mrs. W.A. Collins, W.D. Tinsley, Sr., Henry Booker, George McCarthy, W.H. Nicholson, Jr., Carrie Wallace (Mrs. B.C.), Ralph Norman, Rutledge Hammond, Dr. R.C. Bolen, Julian W. White, Fritz Chester Beach, John Shannon, Herman Harling, Earle Griffin, Jr., Albert C. Gambrell, Sr., Odell Duvall, Howard Mabry, Dr. Carl Bailey, Bruce Higgenbotham, J.L. Hollingsworth, Marshall Leaman, Dr. H.B. Odom, Frank Hollingsworth, Woodrow Wilson, Glen Hatfield, Foster Culbreath.

Worship Service." Finally, at the Board meeting of July 11, 1963, it was decided by a 32 to 10 vote that "in the event a person or persons from the colored race appear at Main Street Methodist Church to worship, our ushers be instructed to seat them in the right front balcony." Those who recall this moment indicate that it was not generally considered that a satisfactory answer had been given to what was a growing community and national problem. Certainly one action at that time pointed up the changing attitudes toward non-whites. Greenwood's Trinity Church, a small congregation that was a part of the all-Black Central Jurisdiction of The Methodist Church, was attempting to erect a new building. To help in this cause Main Street Church made a gift of \$1,500 to the Building Fund.

By 1964 the growing cost of living world-wide had forced the Board of Missions of The Methodist Church to increase the support of missionaries to \$7,500 annually. Locally the church faced the gentle inflationary rise that would drive costs in ever upward moves for decades to come. At the same time, many families in the Greenwood community continued to need varied kinds of assistance. The Woman's Society of Christian Service, working with the Salvation Army, continued to reach out in efforts to help where it was possible.

Many a member of Main Street Church over the years has looked up at the emptiness of the church's bell tower and longed to see a peal of bells installed. The Official Board "looked into the purchase of a peal of bells for the bell tower" during the summer of 1964. However, at the Board meeting of October 2, 1964, a small bell was accepted as a free substitute. A gift from Douglas Featherstone, the bell "had been rung at Harper's Ferry on the Savannah River." The acceptance of this bell effectively ended the move to install a peal of bells. Featherstone later replaced this bell with a farm bell. Currently a third bell from a steam locomotive given by the Ernest McWatty family rings from the tower.

The parking of automobiles of the Methodist and Presbyterian congregations on Sunday mornings along Cambridge, Grace and North Main Streets had become an

increasingly irritating traffic problem. The churches suggested that the police department dispatch someone to assure the smooth flow of traffic, but both congregations knew that the only effective solution would be enlarged parking lots for both churches. At the time, however, no nearby land was available for such much needed expansion.

Responding to the suggestion that a "competitive congregation" be organized somewhere in the Greenwood area, the Greenwood District Superintendent, W. Harry Chandler, on October 8, 1964, asked the congregation's leaders to support a plan to establish a new congregation "in the Abbeville Highway area." By March of the following year the newly formed congregation was meeting at the American Legion building on Calhoun Avenue. At the September 1964 meeting of the Administrative Board it was announced that the new church would be located on a 4 1/3 acre site on the 72 Bypass and that the tentative name selected was Trinity Church. To follow through on its commitment of support for the new congregation, Main Street Church promised to contribute \$5,000 each year for the next two years and to pay the interest on the church's debt in the third year.

At the Annual Conference of 1965 Rufus Glenn was appointed to be the Superintendent of the Greenville District, and John Madison Younginer, Sr., came to Main Street Church as its pastor. One of the signs of the times over the past few years had been the increasingly poor attendance at the Sunday evening services. Only a decade earlier Dr. Lupo could report a nearly full church on Sunday evenings. To the surprise of no one, however, at the Administrative Board meeting of October 14, 1965, it was decided that "due to the small attendance at the evening service, this service has been discontinued." It was generally conceded that this was but another evidence of the changing lifestyle of the community, the nation, and the membership of Main Street Church.

Soon after Younginer's arrival the church began to examine seriously the recommendation that he and at least five former pastors had made concerning the urgent need to devise some

way to provide a better fellowship hall, to meet some other needs in the Sunday School, and to furnish office space. The location of the fellowship hall in a basement was seen as a fire hazard, and the kitchen was sadly inadequate for the congregational needs. Situated in a basement under the pulpit and choir area of the sanctuary, the fellowship hall was generally recognized as "totally inadequate for a congregation of nearly 1,500 members." At its meeting on October 13, 1966, the Board agreed that the church must begin to plan for the expansion of its educational facilities and the increase of available space for the parking of the congregation's automobiles. Marguerite Stillwell, who had recently been employed as the church's Director of Christian Education, was asked to begin to accumulate data for the guidance of the church as it examined its future building needs.

Since its construction in 1918 the room designed as a chapel had officially been nameless although used from time to time by various adult Sunday School classes. At the April 13, 1967, meeting, the Administrative Board agreed that the name of the room should be "The Cokesbury Chapel." This recognized the two earliest American Methodist leaders, Francis Asbury and Thomas Coke. In addition to pulpit furniture from the second building of the congregation, the communion table was hand-made from lumber obtained from the Cokesbury School Building at nearby Cokesbury.

At the beginning of the fall semester at Lander College in 1966 several of the churches of the community, including Main Street Church, were operating a "coffee house" for the returning students. Coffee Houses were very popular at that time as places where older youth and young adults could gather for conversation, music appreciation, dancing, dramatic readings of prose and poems, and the enjoyment of non-alcoholic beverages. Often cooperative coffee processors would provide coffee at a discount to assist Coffee Houses to operate. This is an example of the way in which the churches of Greenwood often worked cooperatively in seeking to help students of Lander College.

Main Street Church had been assured that Jerry Cook

would be appointed as the Associate Minister at the Annual Conference of 1965, and therefore a parsonage would be needed. As a temporary solution to Cook's need for housing a mobile home was obtained for his use. When, at the 1967 Annual Conference, Franklin B. Buie was appointed to succeed Jerry Cook, the Trustees led the congregation in deciding to purchase, at a cost of \$19,000, a house in the Westgate Subdivision as a second parsonage.

Subtle changes were beginning to be noticed in local attitudes in matters of race relations. One example was the Board's unanimous adoption of a recommendation of the church's Committee on Christian Social Concerns, chaired by Mrs. R.O. "Buddie" Lawton, that read, "That in the field of race relations we maintain lines of communications between the races through dialogue, mutual cooperation, and recognition of the dignity and worth of all men; and further, that a policy of equality of opportunity be practiced through church, school, business, and



Members of the Lola Smith Sunday School Class: Mrs. W.F. Gault, Ms. Jessie Ray, Miss Sue Arrington, Mrs. Lola Smith, Miss Leone Towles, Mrs. W.A. Teasley, Mrs. E.M. Loyless.



Members of the Featherstone Sunday School Class: John Ledbetter, John Shannon, Julian White, Clarence Arnold, Irby Rodgers, George Zuspann, Gayle Poe, Lucius Hammett, Dillard Tribble, N.R. Whitener, Carl Hare, Lewis Gossett, M.L. Murph, Buck Lawson, A.L. Atkinson, Neal Welborn, A.B. Bagwell, Paul Garvin, John Shingler, Bruce Higgenbotham, Gene Still, Bill Sandel, George Counts, Ray Whatley, Neil Petty, Ned Birchmore, Frank Holroyd, Hayden Igleheart, Fred Melton, John Robinson, Bill Turnley, Hubert Starling, Bill Godsey, Walter Marshall, Mary Younginer, T.O. Copeland, Bryan White, Ruth Seal, Brooks Stuart, Tom Blair, Fritz Beach, Theron Underwood, Houston Odom, Bill Coffia, J.D. Stuart, Abner P. Stockman, Ned Nicholson, Hardin Camp, Frank White.

government." Soon afterwards the Board agreed that "the janitors are privileged a place in the sanctuary during worship each Sunday and that they be available to the head usher if needed."

During 1966 rumors began to circulate in Greenwood that a group of leaders from the business and medical community were anxious to develop an excellent nursing home for elderly persons in need of longterm care. After approaching other denominational groups and receiving no encouragement, the

group asked the Greenwood District Superintendent, W. Harry Chandler, if the Methodists would be interested in their proposal. Chandler received the prompt support of Bishop Paul Hardin, Jr., and the Board of Hospitals and Homes of the Annual Conference. Negotiations began that culminated in the approval on June 8, 1967, by the Annual Conference of a plan to develop the Greenwood Methodist Home. At the same time a statewide financial campaign was authorized through the churches to seek \$500,000 for the Greenwood Home and \$1,500,000 for the Orangeburg Methodist Home to expand facilities there. In August 1967 a nine-person Building Committee for the Greenwood project was authorized by the Board of Hospitals and Homes, and four were members of Main Street Church: Abner P. Stockman, Brooks S. Stuart, Bruce R. Sigmon, and Dr. W.A. Klauber.

At the Official Board meeting of September 7, 1967, John Younginer commented that the local campaign effort on behalf of the Homes had already received pledges of \$12,000 for the Greenwood Methodist Home. With a goal of \$35,000, Main Street Church members pledged more than \$37,000 for the Home. At the 1968 Annual Conference session Ted R. Morton, Jr., was appointed Director of the still undeveloped Home. During that year the Building Committee completed plans in anticipation of construction of the Nursing Center of the Greenwood Home. The first Board of Trustees for the Home was elected at the 1969 Annual Conference and three members were from Main Street Church: Dr. William A. Klauber, Bruce R. Sigmon and Brooks S. Stuart. In the ensuing twenty years five other Main Street Church members have served on the Home's Board of Trustees.

Construction on the Nursing Center at the Greenwood Methodist Home began during August 1969 and on May 2, 1971, the building was opened and dedicated free of debt. The \$2,500,000 building provided beds for 102 residents in private rooms. Main Street Church members were especially active and generous as the Home was being developed. The Douglas Featherstones contributed \$50,000 as "seed money." This was



Lupo United Methodist Church sponsored by Main Street Church.



Saint Mark United Methodist Church sponsored by Main Street Church.

done so that at the 1967 Annual Conference session it would be clear that the support of the Greenwood community in the project was genuine. Much of the total cost of the Home came from many friends in Greenwood as well as from foundations, local businesses and industries, and others outside the community solicited by Greenwood residents. The main lobby of the Nursing Center was decorated and furnished by the Women's Society of Christian Service and the Wesleyan Service Guild of Main Street Church. Since the first residents arrived on Thursday, May 19, 1971, the Greenwood Methodist Home and Main Street Church have enjoyed an especially close relationship. Many church members have served in a variety of volunteer capacities. Women's circles share activities with the Nursing Center residents. The church staff and the choirs of the church cooperate in varied activities at the Home, and Sunday School classes give frequent special attention to the residents of the nursing facility.

Chapter 17

Still Building

For some time a Long Range Planning and Development Committee had been at work studying various possibilities for building and program expansion. Finally, at a Board meeting on March 14, 1968, Walter Roark made a motion: "The Long Range Planning and Development Committee be named a Building Committee at Quarterly Conference, and that this new Committee be authorized to proceed to engage the services of an architect and engineer to develop the first phase of our needed building program." The Board's response was an enthusiastic unanimous vote of approval. It was also decided, again unanimously, that consideration would be given to underground parking if more land did not become available.

As soon as the Quarterly Conference gave its approval of the proposed building project, Allison Lee, AIA, accepted the invitation to be the architect. It was obvious that no plan was going to be developed that would be practical until more property contiguous to the present church property along Main Street became available. In the meantime, a parcel of land from the Lee family estate, located across Cambridge Street from the church, was offered for sale to the church. This property, with a footage of 152.84 feet along the street, was purchased at a cost of \$30,000. Quickly more parking was made available; this greatly reduced

the parking problems for both the Methodist and Presbyterian congregations. The entire lot was paved and incorporated into an already existing parking area on Cambridge Street.

Before any construction could begin, the Teasley Scout Hut had to be removed, and when the demolition occurred an adult Sunday School Class found itself displaced. The class still retains a remembrance of its first meeting place in its name, "The Hut Class." As the Scout Hut was being torn down, some of its doors, which had been purchased secondhand when the hut was built, were removed and donated for use in the restoration of the Cokesbury College building.

John Miller, a member of the congregation and a student at the Duke Divinity School, requested endorsement by the congregation as a minister of The Methodist Church. At a Special Quarterly Conference on March 14, 1968, he received unanimous endorsement for Admission on Trial to the South Carolina Annual Conference.

At the Board meeting of April 6, 1970, evidence of the continuing work of the Long Range Planning and Development Committee appeared. The Committee proposed that a kindergarten program be developed. Preliminary study had convinced the Committee of the need for such a program since the public school system provided none. After discussion a study of the possibility of providing a weekday kindergarten program through the church was authorized. A committee was named and given the responsibility of implementing this study.

At the same Board meeting Mrs. R.O. Lawton reported on two matters she felt would be of interest to the church. First, she told of "a group of women organized as an interracial committee to discuss frankly existing local problems in race relations." She made it very clear that "the women are not satisfied with the slowness of change on the part of too many of the community's church, political, and educational leadership." This report was "received as information."

Mrs. Lawton's second report dealt with a need on the part of the church to recognize the problems being faced by

increasing numbers of veterans of the then five-year-old Vietnam War. She described some of the considerable emotional difficulties being encountered by veterans of this particular war. It was Mrs. Lawton's plea that eight Vietnam veterans in Greenwood "are trying to adapt themselves to living in society again," and that "some of the men of our church invite them to meals or take them fishing." No record of the response she received exists, but those who knew Buddie Lawton understood how sincere and how persistent she was in expecting great things of her church and its members.

The war in Vietnam became more personal to Main Street Church when it was announced that Bert Blomquist, a young man from the congregation serving in Vietnam, had communicated his desire to enter the seminary upon his return from the war. He had decided to prepare himself for the ordained ministry of The Methodist Church. Later the Board endorsed his enrollment at the Duke Divinity School in Durham, North Carolina. Soon after he entered the Duke Divinity School the Blomquist family moved from Greenwood, Bert Blomquist's church membership was transferred, and he became the responsibility of another church.

Two merger events were taking place outside of Greenwood at this time that would have an impact upon Main Street Church. In 1968, just twenty-nine years after the formation of The Methodist Church by a three-church merger, The Evangelical and United Brethren Church and The Methodist Church merged to form The United Methodist Church. The major impact of this merger in Greenwood was the re-naming of a few parts of the local church's organizational structure: the Quarterly Conference was now the Charge Conference, the Official Board became known as the Administrative Board, a new organization known as the Council on Ministries was to assume the task of developing ways in which the congregation would do its work as a part of United Methodism. The Methodist Youth Fellowship was renamed The United Methodist Youth Fellowship. The Woman's Society of Christian Service was in

1968 given the name The Women's Society of Christian Service, and in 1972 this name was changed to United Methodist Women. Such name changes were an aggravation but thought to be necessary to achieve unity among the disparate parts of the new denomination.

The second merger event involved potentially much more that could affect Main Street Church at some future date. On June 5, 1972, after five years of negotiating, the all-White South Carolina Annual Conference (1785), of which Main Street Church was a part, and the all-Black South Carolina Conference (1866) became the South Carolina Annual Conference. The two dates indicated the years in which the Annual Conferences had been organized. This merger ended the official separation by race of the United Methodists in South Carolina. It could also mean that a local church might have a pastor of either race, and it meant that individuals of either race might seek membership in any local congregation.

In the spring of 1970 Dr. Younginer announced his plans to retire at the time of the next Annual Conference; he and his wife Mary would make their home in Greenwood. The new minister, James A. Merchant, Jr., came to a congregation ready and anxious to become involved in a complex building program and the development of a kindergarten program to serve the community.

The need for additional land was essential before any construction could take place. At a Board meeting a few months before Merchant's arrival Dr. Casper Wiggins had declared the sentiments of the congregation, "We are boxed in at the present site due to the lack of foresight on the part of our forebears in obtaining property in the area when it was available. I hope the present and future generations will be more sensitive, perceptive, and willing to spend some money."

Gray Moore resigned from the Chairmanship of the Building Committee to be free to bid on any projected work, and Walter Roark was appointed the new Chairman. The Committee was then reconstituted as follows: Miriam Alewine, Clarence

Arnold, A.L. Atkinson, George Ballentine, John B. Harris, Lila Massengale, Henrietta Morton, Francis Nicholson, Richard Phelps, Fred Powell, Walter Roark, Jr., Kenneth Young, and Kenneth Flinchum, ex-officio as Chairman of the Committee on Education.

In 1971 land adjacent to the Church's property on North Main Street became available to purchase. At a Church Conference on May 27, 1971, it was agreed that the Ernestor property be purchased. The final negotiated cost of the property was \$48,000 with a gift of \$25,000 toward that cost coming from the Self Foundation. The Building Committee could at last begin its work with the knowledge that sufficient land was available for the construction anticipated.

While the Church was moving toward the beginning of its planned building project, the life of the congregation continued to flourish. In January 1971 Lina Mae Leigh came to serve as Director of Christian Education. After an examination of the church's present building, the Board of Trustees informed the congregation that at least \$35,000 was needed to repair the sanctuary roof, to replace much of the guttering, and to paint all of the exterior woodwork of the existing structure.

The Kindergarten Study Committee had discovered that it would be the fall of 1971 at the earliest before a program could be put into operation. Some of the pre-operation requirements included the necessary certification documents, the development of a policy statement, a detailed cost study, development of teacher requirements, and the recruitment of qualified teachers. In the meantime a careful survey needed to be conducted to determine the interest of parents in such a program. The kindergarten finally received Board authorization on July 26, 1972, to begin as a self-supporting adjunct to the church's Christian Education activities. The first phase was to involve the establishment of classes for three-and-four-year-old children with the five-year-old program to follow once the first two classes were organized and operating. Named "The Cheerful Cherub Kindergarten," the program came to life in September 1972.

The Building Committee moved swiftly once the Ernestor property had been purchased. At a Church Conference on September 9, 1973, the congregation voted 255 to 0 that the proposed building program should be implemented. On December 18, 1973, bids were received; the high bid was \$724,988.55 and the low bid, by the G. E. Moore Company, was \$673,157.16. The contract was signed on January 9, 1974, and site work began immediately. The building was completed and occupied on July 13, 1975. The final cost was \$635,957.16. A proposed elevator had been eliminated and some necessary storm drainage added to arrive at the final cost.

While church meetings are notoriously dull and similar, there can be exceptions. The meeting of the Administrative Board on May 28, 1973, was certainly memorable for all present that evening. Board Chairman Clinton Ouzts called the meeting to order. After the invocation by the pastor, the acting secretary, Kenneth Young, began to read the minutes of the last meeting. Young was interrupted by the arrival of Edward Snead with the news that he had just heard on his car radio that a tornado had been sighted a few miles south of Greenwood and seemed to be heading for the city. This announcement led to a quick decision to move the meeting to the fellowship hall still situated in the basement under the choir area of the sanctuary. Once the meeting had been called to order in the new location, it was noted that some of the members had decided to go to their homes. The reading of the minutes was completed. It was announced that the "ground breaking service" for the new building would be October 14, 1973, at a Homecoming Day celebration. Other items of business demanding attention were quickly addressed. Then the minutes stated, "There being no further business, and with a feeling that our community had been spared potential destruction from the tornado passing over our area, the meeting was adjourned." It was later learned that the tornado had gone through a part of the Ninety Six community causing extensive damage.

Although the long-held rule of Methodist pastorates of no more than four year's duration had been removed from the *Book*

of *Discipline* in the 1939 creation of The Methodist Church, Main Street Church generally continued to adhere to this concept. So it was that at Annual Conference, 1975, James Merchant was appointed pastor of First Church, Lancaster, and Harry R. Mays was appointed by Bishop Edward Tullis to the pastorate of Main Street Church. N. Keith Polk, Jr. was appointed to be the Associate Minister. Less than six weeks after their arrival, on July 30, 1975, tragedy struck the church's organization. Clarence Arnold, Chairman of the Administrative Board, died unexpectedly as a result of a heart attack. With his death Clinton Ouzts, the Board Vice-Chairman, became the new chairman. Gifts in memory of Arnold received by the church were used to purchase furnishings for the soon-to-be-completed building. Later the library/conference room was dedicated to the memory of Clarence Gilbert Arnold.

By midsummer work had been finished on the new building, and on August 24, 1975, the Service of Consecration was conducted. With the additional space available, the various groups within the church began to develop plans to utilize the opportunities offered by the facility.

At the August 24, 1975, meeting of the Administrative Board Dr. James Cheezem proposed that the Cerebral Palsy Pre-School Program be allowed to use a portion of the vacated office space for a program for some six to eight small children. The Board gave its enthusiastic and unanimous consent for this program to be housed at Main Street Church.

The congregation realized that until the large debt was eliminated, the church had to be careful to keep its financial matters under close control. The continued generosity of the membership, however, enabled the church to carry out its overall program unabated. Early in September 1975 a Church Conference authorized the debt limit to be increased to \$525,000 in order to adjust for what were called "actual fund expectations."

Later in September the Board, acting upon the recommendation of Richard Phelps, Chairman of the Commission on Christian Social Concerns, authorized the church's involvement

in the re-settlement of a Vietnamese refugee family. The family assigned to Main Street Church consisted of Huong Van Hoang, the husband and father, Luy, his wife, and children Binh, Minh, Tam, Nam, and Dao. A temporary home was rented, furniture obtained, and household goods were solicited or purchased. The family quickly began to adjust to life in a strange land with a strange culture. A special highlight of the experiences with the Hoang family came in January 1978 when the brother of Hoang was welcomed as an additional refugee sponsored by the church. The brother had been one of the "boat people" who fled from Vietnam after the United States Army was withdrawn from Vietnam. Met at the Greenville-Spartanburg airport by the Hoang family and several interested members of the church, Phuong Van Hoang was shocked but excited to be met by his brother as he stepped off the plane. Although Hoang had suggested that the church sponsor his brother, no word could be sent to the brother through the refugee resettlement channels. Phuong Van Hoang had known from the time he left the refugee camp in Malaysia that he was to go to Greenwood, South Carolina, where a Methodist Church would be his sponsor. The presence of family members to welcome him was an unexpected delight. The Hoangs continued to live in Greenwood until May 1979, when they moved to Houston, Texas, where several Vietnamese friends had settled.

A discovery early on the morning of Sunday, December 29, 1975, shocked everyone who was aware of the close watch being kept on the congregation's financial affairs. The boiler used to heat the sanctuary and older Sunday School area had become unusable and could not be repaired. After hasty preparations in the new Fellowship Hall, Morning Worship was conducted there that day and for the next two Sundays. A replacement boiler was located in Pittsburgh, Pennsylvania, and Greenwood Motor Lines dispatched a truck to bring the new boiler to Greenwood. As the congregation's financial leaders observed, this incident meant that the church began its new fiscal year with a budget that was already more than \$7,500 out of balance.

Early in 1976 the Finance Committee recommended to the Administrative Board that a new financial campaign should be scheduled. This campaign would seek pledges for the second installment of the debt reduction program. For this campaign it was decided that professional assistance was advisable, and the fund raising service of the National Board of Missions of the United Methodist Church was obtained. Dr. and Mrs. Alton Miller were assigned to come to Greenwood for several weeks to provide guidance. Under their leadership the campaign exceeded its goal by several thousand dollars to be given over a two year and seven month period, beginning April 1, 1976.

During the summer of 1976 the Council on Ministries became concerned that some in the congregation were losing touch with their spiritual base. After discussion and study the Council developed the idea of a newsletter to be mailed frequently to the congregation. In October the first monthly issue of what soon was named *The Tie* went out to every household. Among the items in that first issue was the announcement that Ruth Odom, Musette Wilkerson, Buddie Lawton, Robbie Harris, and Mary James Davis had been honored for five years of volunteer work at the Greenwood Methodist Home. By popular demand the volunteer editors decided after three months to produce *The Tie* weekly.

In October 1976 the congregation was saddened to learn that Lina Mae Leigh, then Director of Christian Education, had resigned. She was moving to Columbia to be with her elderly mother who needed dedicated attention. With Mrs. Leigh's departure the Staff/Parish Committee turned to a Board-directed study of the replacement plan to follow.

The Council on Ministries had made a survey during the winter of 1976-1977 asking the congregation to list their community concerns. One of the community needs noted was that in the mobile home parks scattered around Greenwood there were many children in need of adult oversight during much of the day. Many respondents noted that this need was especially true during the summer months. Working with the approval of the

Administrative Board, and using personnel made available through the Summer Investment Program of the Annual Conference, a program was developed to use the talents of a college student. With the cooperation of two mobile home park owners, a six-week pilot program operated during the summer of 1977. A worker was assigned and hundreds of children responded to the programs she offered. Although the program was evaluated as completely successful, no follow-up was possible because the mobile home park owners chose not to cooperate after that first year.

Another of the concerns of the congregation was that many of the members were absent from worship on any given Sunday. At the suggestion of the Membership and Evangelism Commission the Administrative Board approved a second Sunday Worship Service to be scheduled at 9 AM. This service increased the overall attendance by 15 percent by the end of the first year, and it was decided to continue the experiment on a year-to-year basis.

In January 1978 the Commission on Christian Social Concerns became involved in a cooperative program with the St. Nicholas Speech and Hearing Center to provide movies with printed sub-titles for those with hearing impairment. The movies were shown in the church fellowship hall on a schedule that was convenient for those in Greenwood and nearby communities. It was not unusual to have families with hearing impaired persons to come from Anderson, Edgefield, Abbeville, and Laurens Counties. Volunteers from the congregation, especially the Drake Sunday School Class, were on hand to operate the movie equipment and to provide cold drinks and popcorn for those who responded to the program. The Speech and Hearing Center provided the specially prepared current movies. All of this was at no cost to the viewers.

Throughout the lifetime of the congregation, individuals have been sensitive to the needs of the congregation. On Sunday, December 18, 1977, two gifts of ceremonial flags were acknowledged. A flag of the United States of America was given in honor

of Fred H. Alewine, Jr., by his children and grandchildren. A flag of the United Methodist Church was given in honor of William N. Bobo by the A.C. Byrd and I.B. Rodgers families. The congregation's response in accepting these gifts stated, "We accept these gifts to be guarded reverently as cherished additions to the place of worship of this congregation." Such also was the case when on Sunday, March 26, 1978, a marble baptismal font was received and dedicated. The font was the gift of Evelyn Simpson Irwin (Mrs. Harry P., Jr.) in memory of her parents, Jennie T. and Taylor R. Simpson. In acknowledging the gift of the font it was noted, "This gift will be appreciated by the membership of Main Street Church as long as the congregation is in existence."

Other memorial gifts have been equally appreciated. Paraments for the communion table and pulpit were given "in loving memory of Frank Haden Edwards by his wife and sons and Mr. and Mrs. W.C. Edwards." A cross for the communion table was given "in loving memory of Joe Adams by Mrs. Joe Adams and their sons." An Advent wreath and brass candelabra were given "in loving memory of Lovick Winfield and Effie Seago Rivers by their daughter, Louise." Clara and Irby Rodgers gave the pulpit Bible in honor of their daughters. Sue Arrington and Laura Arrington Chovan presented the eternal light in memory of their sisters, Frances Arrington Whitlock and Maude Arrington Green. At the family's request memorials received in memory of Edith Cogburn Ficklin were used to purchase the first two octaves of handbells. A decade later a set of children's handbells was given in memory of John Thomas Ficklin by his children. The silver baptismal pitcher was given in memory of Mrs. John Talbert by her sisters. The Tinsley Garden is a living memorial given by Margaret Tinsley in remembrance of her husband, William D. Tinsley. Such continued generosity has been a hallmark of the congregation of Main Street Church.

The entire congregation was aware of the high cost of the debt service necessary to pay for the new building. Despite these financial demands, John Sherrill, Chairman of the Finance Committee, reported to the Administrative Board at its May 1978

meeting that "the church's financial status is the best that it has been in the last five years." In the Board minutes of that year is a quote from an unnamed member: "If we study the Director of Christian Education situation long enough, we can save that salary money year after year as the pastors and the Council on Ministries do the work of the DCE." It appears that the emergency solution was acceptable to all concerned for several years. Such are the demands of necessity, the congregational leadership decided.

A hundred years earlier there had been in Southern Methodism a strong campaign to erect suitable parsonages for every charge to which a pastor was appointed. Responding to that campaign, there was in Greenwood a group of women organized as "The Parsonage Aid Society." The Society ceased to function soon after 1900, but in the 1970s in South Carolina United Methodism a new wave of concern developed across the conference to establish "Parsonage Standards." The Blyth Street parsonage had been evaluated by the Parsonage Committee and the Staff/Parish Committee, and the combined recommendation was that it was time to consider either a drastic remodeling program or a replacement of that house as a parsonage. At the moment the recommendation could only be received as information, for the budget of the church would not permit such action, however necessary it might seem to some.

As Christmas 1977 approached, plans were developed to conduct a Moravian Love Feast as a part of the Advent observance. The Love Feast centers upon a simple meal of a bun and strong coffee prepared with large amounts of milk and sugar and served to worshipers in the pews during a worship liturgy using traditional Moravian music and a candlelighting service. It was so well received that it was observed again the following year.

Early in 1977 Main Street Church was reminded that events outside the control of the congregation could drastically affect church life. The supply of natural gas available for use in the southeastern United States had been severely diminished because of several weeks of unusually cold weather. As a result,

the Greenwood Commission on Public Works sent out a plea for every measure possible to be undertaken to reduce the use of natural gas for a few weeks. The pastors of Greenwood's First Baptist Church, First Presbyterian Church, and Main Street Church worked out a plan to utilize the facilities of the First Baptist Church, which was heated by fuel oil. In this way the Methodist and Presbyterian buildings, heated by natural gas, would not be used until the emergency had passed. The Sunday morning activities of each church were restricted, and all use of the Baptist building on Sunday mornings was placed on a very tight schedule. The three congregations joined in the conservation program with enthusiastic support. As a result, more than two million cubic feet of natural gas was saved weekly. The Public Works Commission used this example as a way to dramatize to the whole community the desperate situation faced by its customers. Everyone was delighted, however, when by mid-March the Commission declared that the emergency had passed allowing the three churches to return to familiar schedules in their own buildings.

Under the leadership of Judge Francis Nicholson, in May 1978, the Commission on Membership and Evangelism agreed to have Main Street Church participate in the "New World Mission." Selected congregations across the nation were challenged to accept a worship leader from outside the United States who would come for a short preaching mission. The missionary assigned locally was Ivan Chetwynd, a British Methodist pastor. He had served for a time as a missionary in Kenya and was "on loan" from the British Methodist Church to a Methodist congregation on Bornholm Island in Denmark. Chetwynd's attractive personality and sincere style made his visit unusually well received and supported.

Like other Methodist clergy, District Superintendents move at the discretion of the Bishop. At the 1978 Annual Conference James Gadsden came to Greenwood as the District Superintendent. Gadsden was an example of the process whereby the deliberate separation of the races was slowly beginning to

disappear from American life. As the first Black Greenwood District Superintendent, Gadsden quickly proved his abilities both as a pastoral leader and as an administrator. The quiet work of several members of Main Street Church living in the Cherokee Hills sub-division where the District Parsonage was located made the transition of the families in the District Parsonage as uneventful as any other move in and out of that house. After the welcoming service and reception at Main Street Church involving many members from the congregation the Gadsdens settled into life as the family of the Greenwood District Superintendent.

Generally a Sunday Morning Worship Service is predictable, but at the early service on Christmas Eve 1978 the unexpected burst upon the congregation. As the service progressed, the ushers in the narthex were confronted by two couples; the men were dressed in what appeared to be bathrobes with cloth wound around their heads in the fashion of Arabs. The women wore normal attire. The four declined to be seated, asking that they be allowed to "observe the service." As the time for announcements in the service arrived, the two men suddenly began to walk down the center aisle. The taller man led the way. He was followed by the second man who carried a pillow on which lay an open book, presumably a Bible. Interrupting Keith Polk, the spokesman proclaimed that he had a word from God for this congregation and for Greenwood. He began a recitation that contained a few Biblical phrases and a good deal of gibberish. After a moment an usher moved down the aisle, interrupted the speaker, and led the two interlopers back to the narthex. The four then quickly walked from the building. The police were notified of the visit to Main Street Church, and other Greenwood churches were alerted to the possibility of a repeat performance. The speaker was recognized by some of the worshipers as a "local boy" who had a reputation for using illicit drugs; it was suspected that this might explain the visitation. Nevertheless, many wondered how it might have been if the visitors had been true prophets from God.

At a called session of the Charge Conference on February

22, 1979, the District Superintendent, Dr. Gadsden, asked the church to endorse Barrett Thomas Alewine as a candidate for the ordained ministry of the United Methodist Church. There was unanimous support for this request. In this action Alewine became the eighth person to enter the ordained ministry of Methodism from Main Street Church in what was then its 121st year of life. The others were Andrew Jackson Cauthen, Jr., John Robert Turner Major, Morris Keener Meadors, Melvin Kelly Medlock, William Wallace Fridy, Charles Ray Purdue, and John Teague Miller.

Chapter 18

Toward Tomorrow

After another traditional four-year pastorate, Main Street Church awaited a new pastor. Needham Williamson was appointed at the 1979 Annual Conference by Bishop Edward Tullis. With his arrival it was decided that the Williamsons would reside temporarily at the Westgate parsonage since there was no Associate Minister appointed at that time. A decision then had to be made concerning the Blyth Avenue parsonage. Should that house be renovated or sold? After a thorough examination of the available options the Charge Conference on November 14, 1979, approved the sale of the Blyth Avenue house. A few weeks later, at a called Charge Conference, a new parsonage, located at 205 Kenilworth Drive in the Canterbury subdivision, was authorized for the Senior Minister. It was announced that, with the funds received from the sale of the Blyth Avenue house and extra gifts of \$38,000, the new parsonage was debt-free.

While debating parsonage matters, the congregation also dealt with other concerns. A community-wide preaching mission named "Key '79" was scheduled for September 16-20, 1979, by the Greenwood Ministerial Association. Services were held at Greenwood's First Baptist Church, the First Presbyterian Church, and Morris Chapel Baptist Church, as well as at the Ninety Six High School auditorium. Four guest preachers were invited: Dr.

Charles Allen, a United Methodist minister from Houston, Texas, Dr. Joseph Bethea, a United Methodist District Superintendent from Rockingham, North Carolina, Dr. John Redhead, a Presbyterian minister from Greensboro, North Carolina, and Dr. Alistair Walker, a Baptist minister from Spartanburg, South Carolina. Each of these preached at the four sites in rotation. On the fifth night everyone gathered at the Greenwood Civic Center where Dr. Robert Schuller, Reformed Church of America minister from California, was the preacher. The cooperation of so many varied congregations created an exciting moment of harmony and goodwill.

Since Needham Williamson had no Associate Minister to assist him, he received permission to seek the part-time assistance of R. Bryce Herbert and John M. Shingler, both retired Methodist clergymen affiliated with Main Street Church. These two were to work especially in visitation among the church families. This plan was utilized for several months until May 1980 when Shingler asked to be relieved and Herbert became a part-time staff member as Minister for Visitation. When Lee Patrick McDonald joined the staff after the 1980 Annual Conference, she became Minister for Programs. In her second year of the Master of Divinity program at Candler School of Theology, Emory University, in Atlanta, she was married to Neal A. McDonald, Jr., pastor of the Zion-Sandy Springs Charge in Anderson County, South Carolina. Her schedule was a hectic blending of considerable travel, seminary study, her work at Main Street Church, and family time to share with her husband.

The year 1979 was good for Main Street Church as was the following year. Despite the purchase of a new parsonage for the Senior Minister and the overall close budgeting made necessary by the continuing cost of reducing the Building Fund debt, the year was closed out with all apportionments and bills paid. A \$6,500 loan from a Sunday School Class made this possible.

In the spring of 1980 Dr. Steve Ackerman went to a remote section of Haiti for a two-week dental mission tour. Upon his return Dr. Ackerman reported that he had treated more than

seven hundred patients in two weeks of arduous daily work.

For some years concern had been voiced that the stained glass windows in the sanctuary might be damaged, either accidentally or in an act of vandalism. Because of the Tiffany glass used in the windows, church leaders had learned that the windows should be considered irreplaceable. To protect the glass a clear material was placed in frameworks outside the windows. This installation was completed in September 1981 and was soon debt-free. A by-product of this work was a significant saving in the cost of heating and cooling that area of the building.

When Lee McDonald resigned from the staff in mid-summer 1982 the church again began to search for a staff person who could assume responsibility for the church programing. Mary Teasley Unrue, granddaughter of Mrs. W.A. Teasley of the congregation, was transferred from the Trenton-McKendree Charge to be Associate Minister for Programing on the Church Staff effective October 1, 1982.

In an effort to acquaint more members with the wide spectrum of missional involvement of United Methodism, many of the smaller apportionment items were made available to the Sunday School Classes as possible projects. This led to a widening interest in the projects of United Methodist Volunteers in Mission. In the summer of 1984 a team of fourteen workers from the congregation volunteered to go to Bennettsville and McColl, South Carolina, to help with rebuilding efforts after a tornado damaged many homes in that area. Greg Shelley headed the team that consisted of Joe Chandler, Lynn Dukes, David Dumont, Bill Garrison, Adrienne Hutton, Rudy Powell, Richard Pinckney, Jesse Rice, Mike Unrue, Bill Wilkerson, Shannon Wilkerson, Glenn Williams, and Lawrence Williamson.

The pastors were facing a growing need for assistance in counseling persons who sought the church's help in personal matters. In January 1984 a special counseling service was established with Sam Marcengill, a member of the congregation and a Staff Counselor at the Beckman Mental Health Center in Greenwood, as counselor. He was available at the church two

evenings a week. Although a small fee was charged, based upon the individual's income, no one was refused assistance because of an inability to pay. The response was immediate and appreciative; soon Marcengill was averaging thirty-five to forty sessions each month.

One of the more emotional moments in a congregation's life comes when it must face the fact that a long-organized Sunday School Class can no longer function because of the death or illness of many class members. Such a fate was recognized when, in April 1985, the Lola Smith Sunday School Class decided to disband. Organized as a young ladies class during the somber days of World War I, the class was originally known as the Featherstone Ladies Class in honor of its teacher, the late Judge C.C. Featherstone. When Judge Featherstone died, Lola Smith became the teacher and soon the class was renamed to honor this fine lady who taught the class for several decades. The room occupied by the class was adjacent to the east transept of the sanctuary and is now used as a bride's room and as a family room preceding funerals.

At the 1979 Annual Conference session a Pensions Crusade was approved that began in 1980 and closed with the Annual Conference session of 1985. Main Street Church was challenged to accept a goal of \$39,000. This amount was made a part of the budget rather than being the basis of an effort to raise funds by solicitation within the congregation. At the end of the crusade Main Street Church had raised a total of \$41,141 including some special gifts. The Crusade money was used to reduce the unfunded liability of the Annual Conference for its clergy retirement program.

At the 1985 Annual Conference Bishop Roy C. Clark appointed C.J. Lupo, Jr., as the pastor for Main Street Church with Mary Teasley Unrue continuing as Associate Minister. Since Lupo had served as the Greenwood District Superintendent from 1974 to 1978, he and his wife Vera were welcomed as old friends.

An indication of some of the changes taking place within United Methodism was the first maternity leave ever granted to a



First parsonage owned by Greenwood Methodist Church; it was built in 1871.



Senior Minister's parsonage since 1980.

Main Street pastor; on October 2, 1985, Mary Teasley Unrue gave birth to a daughter, Sara Wade. The congregation rejoiced with the parents in this special moment, another "first" for the Church.

Remembering how the congregation had responded in the past, the Council on Ministries asked that a Moravian Love Feast again be made a part of the church's Advent celebration. Vera Lupo, who had headed the committee when the first Moravian Love Feast was celebrated in 1977, consented to help organize this special worship service. The congregation filled the sanctuary and continues to appreciate what is now an annual observance.

William Bobo, who had been the church organist for more than thirty years, retired from that post on the last Sunday in January 1986. At his retirement ceremony a plaque recognizing his contribution to the church read in part:

Praise we the great of heart and mind,
Musicians sweetly gifted,
Whose music like a mighty wind
The souls of men uplifted.

As a symbol of Bobo's retirement, the shoes he had worn while playing the organ were placed on permanent display in the church archives.

For most of the life of Main Street Church, when funds were needed for maintenance and repairs of the church property, the congregation faced a special extra fundraising effort. The pastor suggested that a Foundation be established that could produce funds to help in such a time of need. After some months of preliminary work, the Main Street United Methodist Church Foundation was organized in January 1986. This was an eleemosynary foundation, chartered by the Secretary of State of South Carolina, and was organized "for the purpose of receiving gifts and legacies, the earned income of which is to be used for the maintenance and improvement of the physical properties of

the church." The Foundation began with \$36,000 in assets, \$25,000 being a gift from the estate of Christine and Douglas Featherstone, and two anonymous gifts of \$6,000 and \$5,000. Quite soon a legacy of \$4,186.95 from the estate of Sadie Sheridan was received to be added to the Foundation's assets. After a period when church members were invited to make gifts to the Foundation as Charter Members, on January 1, 1987, the Foundation had assets of \$72,407.

After a decade of fiscal struggles, in January 1985 the final payments were made on the debt incurred when the latest building program of the church had taken place. As John Sherrill had characterized the situation when he was Chairman of the Finance Committee, "Until that debt is paid off we are destined to have nervous Novembers and desperate Decembers as we attempt to raise sufficient funds to cover the debt payments, our congregational operations, and the Annual Conference apportionments." The debt was now history, and on Sunday, June 1, 1986, a large Homecoming Day congregation witnessed a traditional "mortgage burning." Now the congregation felt that it could turn to developing programs that had been wished for but had been financially impossible over the past decade. To the amazement of many, at the end of 1986 a surplus of \$20,000 remained after every financial obligation of the congregation had been met. That balance was divided between a variety of worldwide special mission projects and some local projects.

At Annual Conference 1986, Mary Teasley Unrue received an appointment as Associate Minister at Aldersgate Church, Greenville, and Paul Frey was appointed as Main Street Church's new Associate Minister. He was to divide his time between studying at the School of Theology at Erskine College in Due West, South Carolina, and his work at Main Street Church. Until he completed seminary Frey was to give the youth of the church his special attention.

As a way to encourage the congregation's knowledge of each other, during the summer of 1986 coffee, juice, and finger foods were made available in the fellowship hall each Sunday

before Sunday School. This period proved to be so popular that by September the pre-Sunday School coffee time had been enlarged to a complete breakfast. Bob Harmon, the church's Director of Maintenance and an experienced chef, became responsible for the meal's preparation. The congregational response created a much appreciated time for fellowship among the members.

During the summer of 1986 the air conditioning system for the sanctuary became an increasing maintenance problem. The system was designed to use huge quantities of water that was dumped into the city's storm drainage system after one time of use. Following a detailed analysis, the Trustees recommended that the system be replaced by one that did not require water. At the same time the Trustees were authorized to contract with the M.P. Moller Company of Hagerstown, Maryland, to rebuild the organ console and add several new organ stops that would place 342 new pipes in the instrument. When the console was ready to be put in place, the choir loft had been rearranged in a configuration with the organist seated directly behind the preacher's seat enabling one person both to play the organ and to direct the choir if that was necessary.

Greenwood citizens had become increasingly aware that the city had many of the so-called "street people," homeless individuals often without any way to obtain adequate food to eat. Several of the Greenwood churches united their efforts in the summer of 1987 to provide at least a noon meal on weekdays for each unfortunate resident of the city. The Episcopal Church of the Resurrection volunteered to house the Soup Kitchen. Serving personnel were drawn from volunteers representing many congregations including Main Street Church. Funds for the Soup Kitchen come from many sources including gifts from individuals, Sunday School Classes, and the participating churches.

At the end of December 1987 the Board of Trustees of the Main Street Church Foundation reported that the Foundation had ninety-eight charter members. Assets totaled \$109,139.07. The Board of Trustees was not ready to allocate any funds at that

time, preferring instead that the funds be allowed to earn more before any allocations began.

Another Homecoming Day was observed in 1988 with Dr. Wallace Fridy, a son of the church now retired from the United Methodist ministry, as the guest preacher. A highlight of the celebration was a reunion of "The Travelers." While Lina Mae Leigh was the Director of Christian Education, she had organized a group of high school girls who sang the music of that day to the accompaniment of guitars. The members were now young career women, and some were married and mothers. The congregation enjoyed the presence of "The Travelers" almost as much as the members themselves. They were Martha Tinsley Beaudrot, Priscilla Gallegly Hackney, Nan Roark Harding, Kathy Cheezem Henderson, Christie Young Maund, Lisa Schulze Smith and Cile Kinard Williamson. The women of the congregation have continued their tradition of involvement with mission projects in Greenwood and in far off places. Lois Elkin, for example, in 1988, went to Jacquimeyes, Dominican Republic, as the representative of Main Street Church to help conduct a Vacation Bible School in conjunction with a Volunteers in Mission project that was constructing a church building for the Methodists in that small town. She worked through an interpreter to lead a daily program that involved more than a hundred children. She found it necessary to have a double session of the Bible School in order to accommodate all of the interested children.

Since 1878, when the Woman's Foreign Missionary Society was organized in South Carolina, twenty-three women have served as president of the Annual Conference women's organization. Three of those state-wide leaders have come from Main Street Church. Helen Bourne was twice elected to serve. In 1928 Mrs. Alonzo Keller served for one year. At the 1988 Annual Meeting of the United Methodist Women, Harriet Mays became the third Main Street member to be elected the Conference president.

This information highlights a frequently overlooked fact in the life of Main Street Church. Congregational members have

often had significant roles in Annual Conference matters. At the 1935 session of the Annual Conference W. C. Holroyd began a five year term of service as the Conference Treasurer and was responsible for the receiving and disbursing of all Annual Conference funds. George C. Hodges was three times a delegate to General Conference, C.C. Featherstone and W.K. Charles were each elected twice as delegates to General Conference, and Harriet A. Mays was elected once a delegate to General Conference. J.P. Wharton was three times a delegate to Jurisdictional Conference; W.H. Nicholson, Jr., was twice a delegate to Jurisdictional Conference, while W.K. Charles and E. Don Herd were each elected once as delegates to Jurisdictional Conference. Ann Drake and Harriet A. Mays were elected alternate delegates to Jurisdictional Conference. One pastor, C.J. Lupo, Jr., was elected a delegate to General Conference. All through the twentieth century members and pastors of Main Street Church have served with distinction as members of Boards, Commissions, and Committees of the larger parts of organized Methodism.

During Advent 1988 "The Hanging of the Greens," a dramatic evening program involving the church's choirs and a large cast of workers, was introduced to the congregation by Paul and Ruth Ann Frey. At the conclusion of the evening's program, the decorations of the season had been put in place throughout the sanctuary. This program, combined with the observance of the Moravian Love Feast the following Sunday, made the Advent Season especially meaningful. The congregation now looks forward to this combination of programs to focus attention upon the meaning of Advent.

For some years the Church Trustees had known of the need for the now seventy-year-old building's exterior to be cleaned and the mortar joints re-pointed. Because of the expense involved, this was a project that had been continually delayed. In 1989 the Trustees of the Foundation advised the Church Trustees that funds could be provided for this most necessary work. In June 1989 the church's exterior was cleaned, repaired and given a

sparkling, fresh appearance.

Just after midnight, Friday, September 22, 1989, Hurricane Hugo came ashore between Charleston and Myrtle Beach causing damage in South Carolina estimated at several billion dollars. The Annual Conference Disaster Assistance Team began to develop programs to enable local churches to respond in many ways. A few days after the storm hit, for example, Fred and Miriam Alewine, Bill and Jeanette Godsey, and Mike and Zella Williams, went to Charleston to work with the American Red Cross in a door-to-door survey of the city's affected areas. George Ballentine, Sr., and James W. Wade went to St. George to do the same work for the Red Cross. They checked for damage, prepared written descriptions of what they saw, and made estimates of the repair costs. Responding to the news of one hurricane-stricken community, Joe Chandler carried a truckload of much needed ice and other emergency supplies to Summerville. Within the first week after the storm, the church had already sent \$4,645 to assist in purchasing relief supplies. After the first week, the church's response was blended into the Greenwood community response. This response involved collecting food and clothing, building supplies, and other emergency materials to be sent to various collection points in the area of the storm damage. A year later Volunteers in Mission teams were still being recruited, and youth, working through the Salkehatchie Summer Service program, were helping repair and rebuild homes damaged by the hurricane.

During February 1990 Main Street Church eased into the computer age with the receipt of an anonymous gift of an IBM/PC that enabled the church office to handle all financial records, membership records, and church correspondence.

The Greenwood Methodist Home had been growing in the last few years. In the spring of 1990 more than 150 persons had become residents of the Home's retirement community known as Heritage Hills. Since a large number of these new residents were choosing Main Street Church as their church home in Greenwood, the Council on Ministries developed a program

where the church furnished drivers from the congregation to operate the Home's bus and provide transportation to Sunday School and Morning Worship at Main Street Church and other churches in the community.

When the sanctuary was completed in 1918, the plans included a glass screen to separate the narthex from the building's nave. For some reason this screen was not installed. When Harry and Evelyn Irwin met with Dr. Lupo to discuss an appropriate memorial for Dr. Irwin's parents, the pastor suggested this screen to them. The Irwins chose this memorial, and with the placement of stained glass a dramatic divider was created between the seated congregation and those entering the narthex. This beautiful gift is a memorial to Harry Penrose Irwin and Ruth B. Irwin.

In the early spring of 1990, the C.J. Lupos surprised and shocked the congregation with the announcement that he would retire at the time of Annual Conference. When Bishop Joseph Bethea appointed the new pastor for Main Street Church, Carlos Owen Gardner, Jr., became the forty-seventh pastor of the congregation. It is to this pastor that the congregation now looks for leadership as the church and its members, in the traditional language of John Wesley, seek to "go on toward perfection."

The Methodist appointment system for its pastors creates a convenient way to measure events within the life span of a congregation. When Methodism was transplanted to the American colonies, that process of frequently matching preachers and congregations became a vital and unique part of American Methodism. The first General Superintendent, or Bishop, as Francis Asbury preferred to be called, would annually decide in a dictatorial fashion where the preachers would be assigned for their pastoral duties in the coming year. This process resulted in the placing of unusual importance on Annual Conference in the eyes of local Methodist Churches and individual Methodist people. At Annual Conference time excitement builds as congregations wonder who will be their new preacher. It is this succession of a congregation's preachers that has provided the framework

for this history of Main Street Church.

Each new pastor brings a particular blend of gifts and graces. These attributes merge with the aspirations of the congregation, providing for a significant interplay. This human experience, combined with a recognition of the presence of God's Holy Spirit, makes a group of people into a true part of the Body of Christ. Surely this is basic and fundamental to all that this book has reported about the life of Main Street Church since 1858.

Pastors come to serve congregations as fellow travelers on the journey of faith which John Wesley named "going on toward perfection." This means that pastors, like all other Christians, can have all of the feelings and needs and hopes and fears known to congregational members. During Operation Desert Storm Douglas Gardner was among the United States military forces dispatched to Saudi Arabia. His father confessed in a sermon how effective the people of Main Street Church were in helping "persons who are hurting and suffering. You have been



The future of Main Street Church. Children's Time at Sunday Morning Worship.

to me, to my wife Suzanne, and to our son God's people. You have enabled us to wait with hope. What a wonderful thing it is that you as a people of God do for us and for others in so many wonderful ways." To the congregation this is a simple statement of what it has sought to be since its organization.

By God's grace Main Street Church will continue to thrive as people called Methodists respond to the Divine Call to "Come, follow me." The history of Main Street Church does not end at the close of this narrative. Carlos Gardner symbolizes a task to be accomplished that should never come to completion. As the Confirmation liturgy declares, "The church is of God, and will be preserved to the end of time." So be it. Amen and Amen.



Appendix I

GREENWOOD METHODIST CHURCH REGISTER OF MEMBERS Circa 1900

[NOTE: This membership roll was apparently compiled about 1898 and was in use until 1901. The dates and spellings shown are as they appear in the record. Those names with no date beside them may have been (1) among the earliest members of the congregation or (2) among those for whom no correct date was known. Do not assume that condition (1) applies to a given name without a date.]

NAME	DATE RECEIVED	NAME	DATE RECEIVED
Agnew, Jno. E.	Oct. 23, 1887	Alexander, Mrs. D. B.	May 28, 1990
Agnew, Emma	Oct. 23, 1887		
Anderson, Wesley C.		Brooks, J. P.	Mar. 6, 1892
Anderson, Amanda E.		Brooks, Mrs. Alice	Jan. 3, 1892
Anderson, W. L.	Nov. 1898	Brooks, D. Lemar	Feb. 26, 1893
Anderson, Mrs. S. D.	Nov. 1898	Brooks, Jas C.	Feb. 26, 1893
Anderson, Oscar	Nov. 1898	Brooks, Nola	Feb. 26, 1893
Anderson, Mary	Nov. 1898	Brooks, Jennie	Feb. 26, 1893
Auld, Oland	Jan. 19, 1889	Boulware, Nannie H.	Dec. 22, 1892
Auld, Frederick	Jan. 19, 1889	Beacham, Jeff D.	May 14, 1893
Auld, Mrs. Emma	Sep. 19, 1894	Beacham, Mrs. Adda C.	May 14, 1893
Auld, Mary L.	Sep. 19, 1894	Blackwell, J. H.	Feb. 4, 1897
Auld, Marvin	Sep. 19, 1894	Blackwell, Mrs. M. L.	Feb. 4, 1897
Andrews, Mrs. Emma	Mar. 29, 1891	Boyd, H. B.	Jan. 29, 1899
Andrews, Simms	July 30, 1893	Boyd, H. J.	Jan. 29, 1899
Andrews, Lee	July 30, 1893	Boyd, Lillie	Jan. 29, 1899
Austin, W. G.	Dec. 24, 1891	Boyd, Gertrude	Jan. 29, 1899
Austin, Mrs. Nannie	Dec. 24, 1891	Black, Mrs. E. J.	Jan. 6, 1900
Austin, Lillian (Aldrick)	Dec. 24, 1891	Boswell, Mrs. M. A.	Dec. 21, 1899
Austin, James H.	Dec. 24, 1891	Boswell, Ellis	Dec. 21, 1899
Austin, Wm Wade	May 1896	Boswell, Sallie	Dec. 21, 1899
Auld, Mrs. Matilda	July 1884	Boswell, Minnie	Dec. 21, 1899
Addis, J. Pickens	Jan. 15, 1899	Bowers, Mrs. Ola	Dec. 21, 1899
Addis, Mary E.	Jan. 15, 1899	Black, Sarah	Nov. 1900
Addis, Lucy C. (Cromer)	Jan. 15, 1899	Blair, Mrs. Emma	Jan. 15, 1901
Anderson, H. A.	July 1899	Beacham, Mirtle	1901

Beacham, Nellie	Nov. 1901	Chiple, Thos. J.	Jan. 22, 1899
Byrd, T. B.	Nov. 1901	Chiple, Isabella A.	Jan. 22, 1899
Byrd, S. S.	Nov. 1901	Cooper, Mattie A.	Mar. 1899
Byrd, R. W.	Nov. 1901	Cooper, Mary T.	Mar. 1899
Byrd, Lily	Nov. 1901	Cooper, Priskey (White, J. F.)	Mar. 1899
		Clay, John W.	Apr. 1899
Cobb, Mrs. Louisa A.		Child, Mrs. Maggie A.	Apr. 1899
Cobb, Eula	July 1884	Child, Minnie	Apr. 1899
Cobb, McN	Dec. 24, 1888	Child, E. Earle	Apr. 1899
Cobb, Eugene E.	Dec. 24, 1888	Child, Lizzie	Apr. 1899
Cason, M. Alice	Jan. 2, 1889	Child, Eva B.	Apr. 1899
Cason, Minnie E.	Mar. 2, 1890	Conner, E. C.	Mar. 1900
Coleman, Mrs. L. C.	May 25, 1890	Conner, Mrs. E. C. (Kate M.)	Mar. 1900
Coleman, Armand	May 25, 1890	Conner, Alice	Mar. 1900
Coleman, Wm D.	Jan. 29, 1893	Conner, Carrie Lou	Mar. 1900
Chiple, J. S.	Jan. 1891	Conner, Mrs.	Nov. 12, 1900
Chiple, Jno.	Mar 29, 1891	Cooper, Mattie	June 1900
Chiple, Mrs. Maggie	Oct. 23, 1887	Conner, J. M.	Jan. 1, 1901
Chiple, Mrs. Bessie C.	Mar. 19, 1893	Cureton, R. H.	Nov. 1901
Chiple, Bessie B (Harris)	Mar. 19, 1893	Cureton, Mrs. M. B.	Nov. 1901
Chiple, Marion	Sep. 4, 1893		
Chiple, Thos.	Sep. 4, 1893	Davis, Jas. F.	
Chiple, B. L.	June 1896	Davis, Mrs. Rosa S.	Mar. 9, 1894
Chiple, Mary Sue	June 1896	Darnell, H. M.	Mar. 9, 1894
Chiple, Robt Lee	June 1896	Darnell, Minnie (Mrs. Strunch)	Mar. 9, 1894
Chiple, Marvin	June 1896	Darnell, Annie	Mar. 9, 1894
Cobb, Mrs. Sudie B.	Apr. 12, 1892	Ducket, Mrs. M. E.	Oct. 6, 1889
Coleman, Richard G.	Sep. 24, 1893	Dargan, Mrs. A. H.	
Coleman, Mrs. Mamie	Feb. 24, 1896	Dorn, J. C.	Jan. 15, 1899
Clem, John H.	May 3, 1896	Davis, W. A.	Jan. 20, 1901
Clem, Mrs. L.	May 3, 1896	Davis, Mrs. W. A.	Jan. 20, 1901
Clem, Rosa (Parkman)	June 1896	Dibble, Dr. E. M.	1900
Clem, Miss E. E.	June 1896		
Coleman, L.M.	June 1896	Epting, Mrs. W. A.	1896
Coleman, Cora L.	June 1896	Epting, Ethel	June 1896
Clyde, W. A.	Nov. 28, 1897	Evans, F. S.	Oct. 4, 1901
Clyde, Mrs. Ella M.	1882		
Carter, C. P.	Nov. 1898	Forshe, Mrs. Eldora	Feb. 5, 1894
Carter, Mrs. Julia J.	Nov. 1898	Furgurson, J. W.	1901
Carter, Rosa	Nov. 1898	Furgurson, Mrs. M. J.	1901

Gage, A. A.		Harmon, Carrie Lou	Jan. 1896
Gage, Mrs. Emma	Feb. 16, 1890	Harmon, Maggie	Jan. 1896
Greene, Mrs. Mary L.		Harmon, Geo. T.	Jan. 1896
Greene, Emma (Rev. B. R. Turnipseed)	Oct. 23, 1887	Hays, Mrs. Alma B.	Jan. 1896
Greene, Wightman	Jan. 29, 1893	Hardy, J. E.	Nov. 1898
Greene, Walter K.	Jan. 29, 1893	Hart, Geo. A.	Nov. 1898
Green, Mrs. Hellen	Nov. 12, 1892	Harper, Miss Sallie B.	Nov. 1898
Golding, J. R.		Hinton, J. R.	July 18, 1899
Gambrell, W. G.	Jan. 22, 1895	Hammond, G. C.	Apr. 1900
Gambrell, Hellen C.	May. 1896	Hutchinson, Mrs. Annie	1901
Giles, Sue E.	Oct. 1898	Huiet, Miss Ida	
Graham, N. M.	Aug. 6, 1899	Huiett, Miss Sarah	
Graham, J. L.	Aug. 6, 1899	Iler, Alonzo	June 1896
Graham, Miss Providence	Aug. 6, 1899	Iler, Abbie	June 1896
Greene, Nellie	1900	Iler, W. B.	June 1896
Grant, R. A.	1901	Iler, Mrs. Susan	June 1897
Grant, Mrs. R. A.	1901	Iler, Hellena	June 1897
Grant, Idelle A.	1901	Iler, Isabella	June 1897
Gambrell, J. C.	Nov. 1901	Jester, D. W.	Feb. 29, 1896
Gambrell, Mrs. W. K.	Nov. 1901	Jester, Mrs. E. M.	Feb. 29, 1896
Goddord, J. E.	Dec. 16, 1901	Jester, M. A.	Feb. 1897
Hodges, Geo. C.		Jester, Sallie A.	Feb. 1897
Hodges, Julia	July 20, 1884	Jester, Jessie Bill	Feb. 1897
Hodges, Gabriella	Jan. 31, 1888	Jester, Leonidae	Feb. 1897
Hodges, Mrs. Geo. C.	Nov. 13, 1892	Johnson, J. J.	1899
Hodges, Hal W.	Jan. 27, 1893	Jenkins, N. O.	Nov. 19, 1896
Hodges, Geo. C. Jr.	Jan. 27, 1893	Jenkins, Mrs. M. T.	Nov. 19, 1896
Hodges, Susie	June 20, 1897	Johnson, R. B.	
Hartzog, H. Graham	Jan. 14, 1887	Johnson, Mrs. Anna R.	
Hartzog, Anna T.	Jan. 14, 1887	Jenkins, J. G.	Jan. 6, 1900
Huiet, Geo. F.	Mar. 25, 1896	Jenkins, Mrs. L. S.	Jan. 6, 1900
Huiet, Mrs. Alice	Mar. 25, 1896	Jenkins, Mrs. M.E.	Jan. 6, 1896
Huiet, Jno. H.	Nov. 1898	Jester, Nina	Nov. 1900
Home, Geo.	Feb. 22, 1896	Keller, J. Frank	Aug. 30, 1891
Home, Mrs. S. L.	Feb. 22, 1896	Keller, Mrs. Dora	Aug. 30, 1891
Harmon, Mrs. M. L.	Jan. 1896	Keller, Jas. F., Jr.	June 1896
Harmon, Lavinia	Jan. 1896	Kennerley, W. J. R.	June 5, 1892

Kennerley, Julia C.	July 30, 1893	Morris, Susie	Sept. 17, 1890
Klim, Mrs. Lida A.	May 1884	Morris, Paul	Feb. 26, 1893
Kelly, Mrs. Susan	Nov. 1898	Morris, Rosa C.	June 1896
Kirton, L. L.	Jan. 1900	Miller, Rev. J. T.	Dec. 11, 1892
Kirton, W. O'B.	Jan. 1900	Miller, Mrs. Emma	Dec. 11, 1892
		Miller, Eustace	Dec. 11, 1892
Langley, J. B.	Feb. 22, 1896	Miller, Lottie	Dec. 11, 1892
Langley, Mrs. J. B.	Feb. 22, 1896	Miller, Norman	Dec. 11, 1892
Lott, Sam'l R.	Jan. 1, 1896	Medlock, Sallie J.	May 28, 1898
Lent, Jessie	Jan. 29, 1899	Manley, M. E.	Feb. 19, 1896
Lot, William	1898	Manley, Mrs. Mary	Feb. 19, 1896
		Manley, W. C.	Nov. 16, 1896
Major, S. G.	1878	Manley, M. G.	Nov. 16, 1896
Major, Mrs. Matilda	1878	Manley, Marie	Nov. 16, 1896
Major, Eliza M.	1878	Manley, W. J.	Nov. 16, 1896
Major, Annie E.	May 1884	McCarthy, F. S.	Jan. 1891
Major, Nannie I.	May 1884	McCarthy, Mrs. F. J.	Feb. 11, 1896
Major, Jno. M.	Oct. 1888	Milligan, Mrs. A. A.	Jan. 10, 1896
Major, Lou Ella		McMillen, J. T.	1898
Major, Carlisle		McKissick, Jno. E.	Nov. 1898
Major, Robt. M.	Jan. 1884	Meriwether, Mrs. A. E.	Nov. 1898
Major, Mary Lou		Meriwether, W. A.	Nov. 1898
Major, Joe M.	Sept. 1897	McKellar, Mrs. Ida	Oct. 1885
Major, M. E.	Sept. 1897	Masters, J. D.	Nov. 29, 1898
Major, J. R. T.	Sept. 1897	Masters, Margaret H.	Nov. 29, 1898
Major, C. L.	Sept. 1897	Masters, Lillie	Nov. 29, 1898
McGhee, Miss Julia		Masters, J. A.	Nov. 29, 1898
McGhee, S. H.		Masters, M. L.	Nov. 29, 1898
McGhee, Hellen	Mar. 15, 1891	McDowell, Mrs. Sciota	Feb. 5, 1894
McGhee, Frank	Mar. 15, 1891	Maxwell, Jno. L.	Jan. 10, 1899
McGhee, Rutledge	Jan. 29, 1893	Maxwell, Nannie E.	Jan. 10, 1899
McGhee, Abner H.	Feb. 26, 1893	McKenzie, J. K.	Jan. 15, 1899
McGhee, Mary	July 1897	McKenzie, S. A. E.	Jan. 15, 1899
Medlock, Jas. T.		Miller, Mrs. Florence	Jan. 29, 1899
Medlock, Mrs. Kate		Meriwether, Wallen(?)	March 1899
Moore, Louis M.	Jan. 10, 1889	McKellar, Peter	April 16, 1899
Moore, Mrs. Emma B.	Jan. 10, 1889	McKellar, Nora V.	April 16, 1899
Murphy, Mrs. Susan	May 18, 1889	Manly, Laura E.	June 22, 1899
Morris, A. A.	Sept. 17, 1890	McKenzie, T. B.	Jan. 15, 1900
Morris, Mrs. Janie M.	Sept. 17, 1890	Morris, Lidia(?)	June 1900

Magill, Bessie	Nov. 1900	Sample, Boulware	
McCoy, J. W.	Jan. 5, 1901	Simmons, Jno. M.	
McCoy, Mrs. J. W.	Jan. 5, 1901	Sturkey, P. L.	Oct. 4, 1891
Major, Lewis	1901	Sturkey, Mrs. Carrie S.	Oct. 4, 1891
Moore, Edwin	1901	Sturkey, Edgar L.	Oct. 4, 1891
McCarthy, Anderson	1901	Sturkey, Ethel	Jan. 17, 1892
Magill, Mrs. D. H.		Sturkey, Raymond D.	Sept. 24, 1893
Magill, Kate		South, J. H.	Apr. 21, 1893
Manly, Walter J.		South, Mrs. Alice	Apr. 21, 1893
		South, Christeen	Sept. 24, 1893
Ouzts, J. A.	Feb. 5, 1894	Seago, Jno. D.	1897
Ouzts, Kella L.	Feb. 5, 1894	Seago, Ella P.	1897
Ouzts, Eulala	Feb. 5, 1894	Stackhouse, W. F.	1897
Ouzts, Ernest	Feb. 5, 1894	Sheridan, F. M.	1897
Ouzts, Wilmer	Feb. 5, 1894	Sheridan, Mrs. T. P.	1897
Owens, Wister	1896	Sadler, Mrs. Eliza	Nov. 1898
Oxner, H. C.	June 1, 1896	Sanders, Mrs. Annie	
Oxner, N. E.	June 1, 1896	Sturkey, Alma	1901
Ouzts, Martha B.	June 1, 1896		
Ouzts, Volenea E.	June 1, 1896	Turner, Mrs. Emma T.	
Ouzts, John	June 1, 1896	Turner, Saml. S.	Nov. 1890
		Turner, Mrs. Eunice	Nov. 1890
Pemberton, Mrs. Fannie	Mar. 2, 1890	Turner, Capers	July 30, 1893
Phillips, J. F.	Jan. 18, 1900	Turner, Runett M.	June 1, 1896
Plummer	June 1900	Turnipseed, Mrs. M. T.	
Plummer, Mrs.	June 1900	Turnipseed, L. A.	
Pucket, W. S.		Talbert, Mrs. Jas.	Jan. 1900
Rampy, Geo. W.		Waller, Cadmus G.	
Rampy, Mrs. C. M.	Dec. 29, 1890	Waller, M. Emma	
Rampy, Mamie E.	May 1884	Waller, Coleman B.	Mar. 1884
Rushton, Miss Floride	Nov. 1898	Waller, Daisey	Oct. 10, 1886
Rhame, C. C.	Mar. 26, 1899	Walker, T. H.	Aug. 15, 1886
Rushton, David	1901	Walker, Ella C.	
Rushton, Shadie	1901	Wilkinson, Chars. E.	
Rushton, Theodocia	1901	Wilkinson, Catherine L.	
		Wilkinson, Johnsie	Mar. 15, 1891
Sample, Jno. B.		Wilkinson, Daisey	Oct. 16, 1892
Sample, J. Blane		Watson, W. H.	Jan. 19, 1889
Sample, Mrs. Mary E.		Watson, Anna R.	Jan. 19, 1889

Watson, Thos. H.	Jan. 19, 1889	Wright, W. T.	Jan. 29, 1899
Watson, Matilda T.	Oct. 6, 1889	Whitlock, W. H.	Jan. 29, 1899
Watson, Jana B.	Aug. 17, 1890	Whitlock, Mrs. Nora	Jan. 29, 1899
Watson, Willie R.	Feb. 26, 1893	Wilson, J. K.	Jan. 15, 1900
Watson, Alpius	Feb. 26, 1893	Wilson, Mrs. C. V.	Jan. 15, 1900
Watson, H. Shorter	Jan. 1894	Wood, J. R.	Dec. 21, 1899
Ward, Mrs. Mary	May 30, 1896	Wood, Mrs. J. R.	Dec. 21, 1899
Ward, Jonas	May 30, 1896	Watson, Mrs. Thos. H.	Feb. 1900
Watson, A. C.	Dec. 1, 1897	Watson, Mary G.	Nov. 1900
Watson, Mrs. R. E.	Dec. 1, 1897	Wharton, J. B.	Nov. 1901
Watson, Maud	Dec. 1, 1897	Wharton, Mrs. J. B.	Nov. 1901
Watson, Fay	Dec. 1, 1897	Wharton, Floride	Nov. 1901

Appendix II

MINISTERS

GREENWOOD METHODIST EPISCOPAL CHURCH, SOUTH 1858 - 1908

MAIN STREET METHODIST EPISCOPAL CHURCH, SOUTH 1908 - 1939

MAIN STREET METHODIST CHURCH 1939 - 1968

MAIN STREET UNITED METHODIST CHURCH 1968 - 1992

APPOINTMENT AND YEAR	PASTOR IN CHARGE
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NINETY SIX CIRCUIT

1858 - 1859	William H. Lawton
1860 - 1862	John Mason Carlisle Samuel Barskdale Jones, Supernumerary

COKESBURY CIRCUIT

1863	John Mason Carlisle Samuel Barksdale Jones, Supernumerary
1864	Lewis Manna Little Samuel Barksdale Jones, Supernumerary
1865 - 1866	William Pledger Mouzon
1867 - 1868	James T. Kilgo
1869	W. S. Black
1870	John A. Mood
1871	John Wesley Murray

GREENWOOD CIRCUIT

1872 - 1873	William M. Hutto
1874 - 1875	John Wesley Murray
1876 - 1877	Robert Porter Franks
1878	Richard D. Smart
1879	John Alexander Porter
1880 - 1881	William Carr Power
1882 - 1883	Robert Newton Wells

1884 - 1886	William Anson Rogers
1887 - 1888	Frederick Auld
1889	John Marcellus Steadman

GREENWOOD STATION (with Tranquil Church)

1890 - 1891	Robert Edgar Stackhouse
1892	Pierce Fleming Kilgo

GREENWOOD CHURCH

1893	William Henry Hodges
1894 - 1895	Artemas Briggs Watson
1896 - 1898	Marion Dargan
1899	Rufus Alexander Child
1900 - 1901	Preston Lafayette Kirton
1902 - 1905	William Augustus Massebeau
1906 - 1908	Melvin Bookman Kelly

MAIN STREET CHURCH

1909	Melvin Bookman Kelly
1910 - 1913	James W. Kilgo
1914 - 1917	Loring Price McGee
1918 - 1921	Barnwell Rhett Turnipseed
1922	Alexander Nelson Brunson
1922 - 1926	Francis Eldon Dibble
1926 - 1929	William Butler Garrett
1929 - 1932	Edward Robert Mason
1932 - 1936	Raymond Lee Holroyd
1936 - 1941	Lemuel Edgar Wiggins
1941 - 1945	Fritz Chester Beach
1945 - 1947	William Louie Mullikin
1947 - 1951	John Monroe Shingler
1951 - 1957	James Foster Lupo
1957 - 1961	John Walter Johnson
1961 - 1965	Samuel Rufus Glenn
1965 - 1970	John Madison Younginger, Sr.
1970 - 1975	James Adelbert Merchant
1975 - 1979	Harry Roy Mays

1979 - 1985

1985 - 1989

1989 -

Needham Rodgers Williamson

Clinton Jones Lupo, Jr.

Carlos Owen Gardner, Jr.

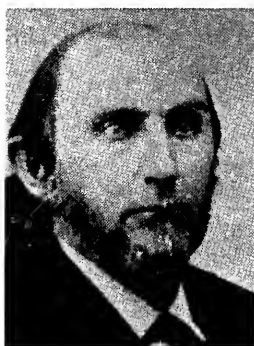
NOTES:

1. Until the twentieth century, appointment years and calendar years coincided.
2. Samuel Barksdale Jones served as interim pastor on two occasions when John Mason Carlisle served as a chaplain with Confederate Army troops.
3. While William Louie Mullikin was ill during his pastorate, Dr. J. Marvin Rast and the Rev. Fred Colley Owen, President and Assistant to the President respectively at Lander College, provided both "pastoral and preaching service" for Main Street Church.

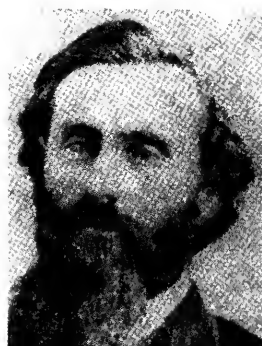
Ministers



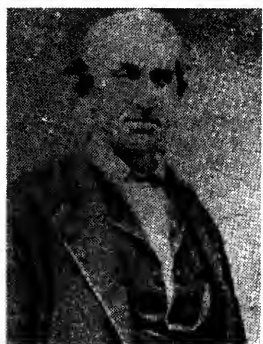
W.H. Lawton



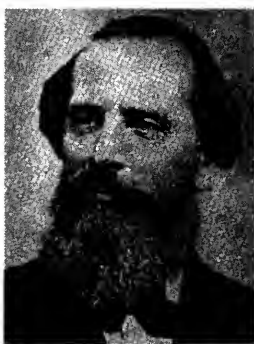
J. M. Carlisle



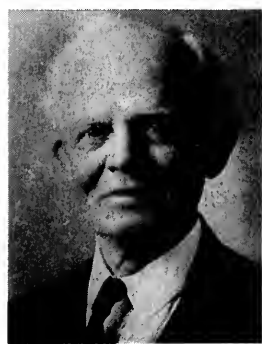
S. B. Jones



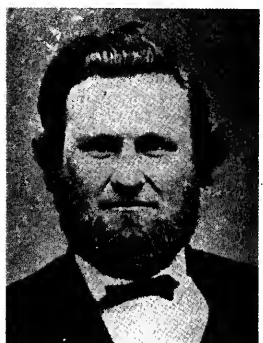
L. M. Little



W. P. Mouzon



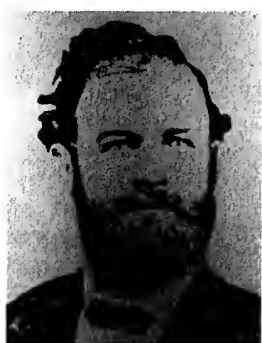
J. T. Kilgo



W. S. Black



J. A. Mood



J. W. Murray

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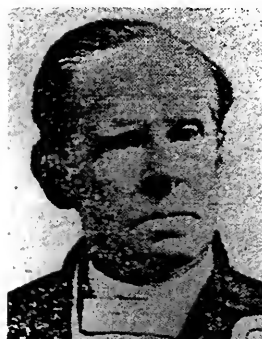
W. M. Hutto



R. P. Franks



R. D. Smart



J. A. Porter



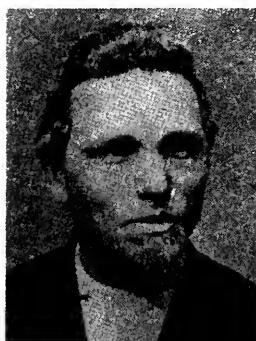
W. C. Power



R. N. Wells



W. A. Rogers



F. Auld



J. M. Steadman



R. E. Stackhouse



P. F. Kilgo



W. H. Hodges



A. B. Watson



M. Dargan



R. A. Child



P. L. Kirton



W. A. Massebeau



M. B. Kelly



J. W. Kilgo



L. P. McGee



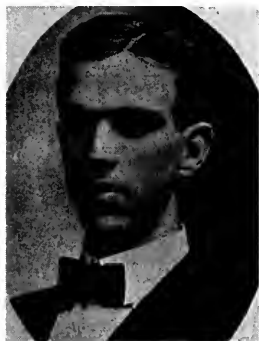
B. R. Turnipseed



A. N. Brunson



F. E. Dibble



W. B. Garrett



E. R. Mason



R. L. Holroyd



L. E. Wiggins



F. C. Beach



W. L. Mullikin



J. M. Shingler



J. F. Lupo



J. W. Johnson



S. R. Glenn



J. M. Younginer, Sr.



J. A. Merchant



H. R. Mays



N. R. Williamson



C. J. Lupo, Jr.



C. O. Gardner, Jr.

**ASSOCIATE MINISTERS
UNDER APPOINTMENT BY THE BISHOP**

APPOINTMENT YEAR

1965 - 1966
1967 - 1970
1971 - 1972
1973 - 1974
1975 - 1978
1980 - 1981
1982 - 1985
1986 - 1991

ASSOCIATE MINISTER

Jerry O. Cook
Franklin B. Buie
Rutledge Dantzler Sheridan, Jr.
William H. Felder
N. Keith Polk, Jr.
Lee Patrick McDonald
Mary Teasley Unrue
Paul D. Frey

Associate Ministers

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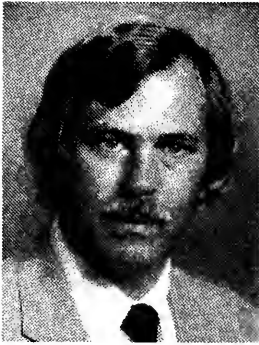
J. Cook



F. B. Buie



R. D. Sheridan, Jr.



W. H. Felder



N. K. Polk, Jr.



L. McDonald



M. V. Teasley-Unrue



P. D. Frey

Appendix III

VETERANS OF WORLD WARS

Following are lists of members of Main Street Church who have served in two World Wars. No such lists of members who served in the Civil War, the Spanish American War, the Korean War, or the Vietnam War are available.

World War I

Edgar Alexander
T. Loryea Alexander
Bradford Arrington
Hubard R. Ashmore
C. A. Ballentine
James C. Banister
Frank Beacham
Charles M. Blain
Joseph M. Blain
J. C. Bowen
Horace Brinson
Thomas Bullock
Robert Chipley
Earl Cobb
Julian W. Coleman
Karl Coleman
Leland Abney Coleman
Whit Conneley
Graham P. Curry
Olin M. Dantzler
Rev. Marion Dargan, Jr.
William H. Dargan
James O. Duffie
Howard Ellis
John Douglas Featherstone
Lionell Fouche
Broadus Foy
George W. Furqueron
T. Benjamin Greneker
George Harper
Motte Hartzog

James Furman Herbert
Thomas Carlisle Herbert
Rev. R. W. Humphries
Clifford Jay
William Kilgo Jay
Joe G. Jenkins
Ralph S. Jenkins
John W. Jennings
Alvin Jester
Clyde D. Keller
Harold S. Kennerly
William Julian Kennerly
Benjamin L. Kilgo
Charles E. Klugh
Dr. G. F. Klugh
Charles F. B. Major
Ira B. Major
Dr. J. L. Marshall
Eugene McDonald
Archibald McMahan
Robert T. Medlock
S. Louis Major
James Curtis Miller
Gray E. Moore
William A. Moore
Edwin F. Moseley
John Abney Payne
Joel Pinson
J. W. Scott, Jr.
Hugo G. Sheridan
Olin Shirley

Walker Shirley
 Dr. John F. Simmons
 W. T. Spragens
 Joe Sprott
 Thomas T. Sprott
 George Sullivan
 H. P. Sutherlin
 James Teddards
 Albert Lee Timmerman
 Bryce W. Tolbert
 J. C. Towles
 Samuel Turner
 Clyde Ward
 Willie Odell Ward

A. C. Watson, Jr.
 Ray Watson
 Claude Welch
 Earle M. Wharton
 James P. Wharton
 Joe Pinson Wharton
 Whitfield Carlisle Wharton
 Leonard F. Whitlock
 R. H. Whitlock
 Charles Williams
 Talmage Wix
 Louis B. Wright
 *Frank Yates
 *Killed on Mexican Border

World War II

Effie Ariail Adams
 John C. Agnew, Jr.
 Sam A. Agnew, Jr.
 Herbert L. Allen
 William C. Alston, Jr.
 Hazel B. Anderson
 John McLaurin Appelt
 Charlie E. Ariail
 Eugene F. Arnold
 Richard E. Arnold
 John R. Ballentine
 George B. Beach
 Jerrold W. Beach
 John W. Bledsoe
 James P. Boulware, Jr.
 William Grier Bowers
 Elbert H. Bowie
 Cecil O. Browning
 Samuel I. Buist, Jr.
 Carl Bullock
 Robert M. Bullock
 Marion Leon Byrd
 Talmadge P. Callison
 Smith Hardin Camp

William K. Charles, Jr.
 James Bradley Chiles
 Robert L. Chipley, Jr.
 Dacus E. Clark
 Lander M. Clegg
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 Sue Gambrell
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 Paul Welch Goggans
 Joseph J. Greene
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 *Irvin V. Griffin, Jr.
 John Ray Griffin
 Marvin Reynolds Griffin
 Frank J. Haddon, Jr.

Clement C. Hall, Jr.
 Herman Boyd Harling
 John B. Harris, Jr.
 Wesley B. Harris
 James F. Hatchell
 *Clyde Franklin Henderson
 William Eugene Henderson
 Furman P. Hipp
 Benjamin M. Hollingsworth, Jr.
 Charles Walton Hollingsworth
 Egbert W. Hollingsworth
 Frank W. Hollingsworth
 Sarah Hollingsworth
 John H. Huiet
 Clifton Tyrah Jay, Jr.
 Leslie C. Jay
 John Raymond Jolly
 David Thomas Joyce
 John Wharton Keller
 Marvin A. Keller
 E. P. Latimer
 E. D. Law
 Jack Lawrence
 John M. Lawrence
 Robert O. Lawton, Jr.
 John William Ledbetter
 Elliott M. Loyless, Jr.
 Herman W. Mabry, Jr.
 Thomas R. Major
 Benjamin F. Marbert
 Fred S. Martin
 John Allen Mason
 Andrew Cauthen Matthews
 James O. Matthews, Jr.
 Ben R. Moyer
 *Olin S. Munnerlyn, Jr.
 Wesley S. Murph
 Sam L. McCleskey, Jr.
 Henry D. McGhee
 Doris McKinney

Henry E. McKinney, Jr.
 William Izlar McKinney
 W. T. McLeod
 J. Cecil McMahan
 S. E. McMillan
 Thomas Harold McNeill
 Benjamin E. Nicholson
 John C. Norris
 *Cleveland M. Ouzts
 H. Graham Patton
 *John Saxon Payne
 J. Matthew Pinson
 Ernest Carlton Raborn
 L. Roy Raborn
 W. Curtis Reams
 Jack Rice, Jr.
 Walter Roy Riddlehuber
 Leonard Rykard
 Robert H. Rykard
 Clarence Thomas Scott
 James C. Self, Jr.
 Charles W. Smith
 Jack C. Smith
 Maryan H. Smith
 Edward K. Snead, Jr.
 Frank P. Stadler
 John T. Stone
 *Henry M. Taylor
 Thomas T. Taylor
 William Aaron Taylor
 Ralph W. Tharpe
 C. Y. Thomason, Jr.
 Herbert A. Thompson
 Heyward Earl Thompson
 William H. Timmerman, Jr.
 George Robert Towles
 Howard Towles
 Eddie M. Vaughn, Jr.
 John A. Walker
 J. B. Walker, Jr.

Richard H. Wallace
John A. Wells
W. Carlisle Wharton, Jr.
Julian W. White, Jr.
Robert W. White
Charles Lewis Williams
Joseph Yates Williams

M. Garrett Williams
Elliott A. Williford
Martin C. Wise, Jr.
Truman L. Witt
Sam M. Youngblood, Jr.

* Gold Star Names

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Until 1889 no congregational records of consequence exist. As the church moved toward station status Church Conference, Quarterly Conference, and forms of expected church records are available. It is known that some older records were lost through a general lack of concern on the part of some in the church for the preservation of such documents. For example, George Hodges wrote in the *Advocate* before the twentieth century that the book containing Church Conference reports from 1858 until about 1890 had been lost through the carelessness of an unnamed church member who failed to realize the value of this item.

Nevertheless, it is fair to say that after 1890 a good supply of documentation from the church records was available for research.

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Journals of the Upper South Carolina Annual Conference, The Methodist Church

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